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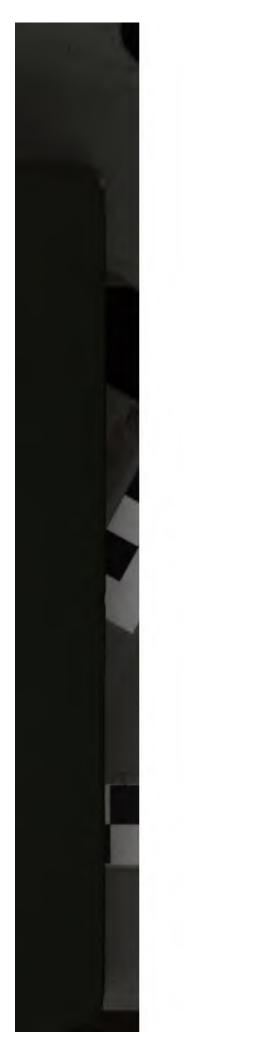
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# ZION'S WORKS VOLUME VII



## ZION'S WORKS

### NEW LIGHT ON THE BIBLE

**FROM** 

THE COMING OF SHILOH, THE SPIRIT OF TRUTH

1828-1837

VOLUME VII

PUBLISHED FOR C. B. AND A. B. HOLINSWORTH

BY

JOHN MACQUEEN HASTINGS HOUSE, NORFOLK STREET, W.C.

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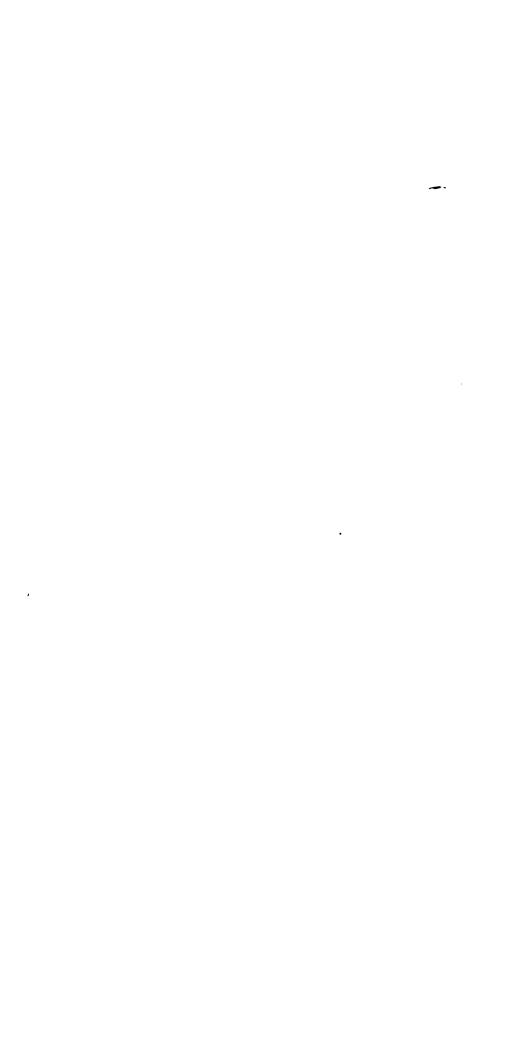
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# ZION'S WORKS VOLUME VII



## ZION'S WORKS

SERIES OF LETTERS ON THE PARABLE OF DIVES AND LAZARUS, Etc.

THE actual 'first' of the series, as referred to in the subsequent one of February 17, is missing from our collection; but as relating to external matters chiefly (as shown by the reference) does not really detract from, nor impair the completeness of the remaining.

As these letters were written so nearly in continuity as day by day, with the exception of one break (March 3 to 13), through pressure of public work and other correspondence—which is observed (as an interval) in pp. 50, 51—and as the one deep subject runs throughout, they are therefore given as a whole (after the first and second) in this transcription, in the belief that the completeness will thereby be better preserved, both for publication and the reader.—C. B. H. December 16, year 63.

With regard to the *results*, on the particular individual addressed, *see* the close of letter to C. Bradley, sen., of June 18, year 10, next volume.

VOL. VII

44 PRINCES STREET, BRISTOL, February 17, Year 10.

To Mr J. P. Greaves.

DEAR SIR,—I have a few more remarks to make on the subject of 'temporalities' (in continuance of my last), a subject upon which I could wish to be silent; but as the Cause is of the Great Creator, and as it is His good pleasure to appoint me as His servant in that Cause, my most ardent wish and strife is to perform the duties that devolve upon me to the best of my judgment and abilities, striving with all my powers to raise up (so to speak) the Church of God out of the 'wilderness.'

The 'spirituals' are given in a good measure to effect the purpose, but as to the temporals the Cause labours under great embarrassment, and while that is the case my mind must (naturally) be affected therewith. evitable, because though made a spiritual being in the interior man, yet those things that belong to the outward being, and which cannot be done without, and the struggle that there is to promote the Cause-with no dependence whatever for temporal supplies from any quarter, humanly speaking-must be a source of great anxiety to me, and must afflict and distress the spiritual man's human mind and cramp his powers; because the invisible spiritual man, though he is THE LORD, yet is organised to human feelings, and while His 'fellow' (the natural mind of the creature) suffers, He, the spiritual being, suffers with him in the degree that a Spirit is capable of suffering; and it is on account of the close and intimate union between the Divine nature—'the Lord'—and the natural spirit of the creature, that the Spiritual Being is so affected with

sympathy, and by this alliance with the natural being, the Lord is in Scripture called the 'poor man.'

How else could the Man of Life—the Lord, be poor, only that the Eternal Source of all good sent him in this way to become Brother to this our mean nature, and with it to suffer the embarrassments and inconveniences of it?

And this is the way devised by Infinite Wisdom to dignify our nature and make it a 'joint-heir' of all the blessedness of Christ the Spiritual Man, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich (see 2 Cor. viii. 9); or, that we, through the goodness and condescension of God in imparting the Divine nature unto us, and adding, in this way, the Spiritual Being 'the Lord' unto our natural being, and causing it, or rather Him, to become one with us, our Brother, might thereby be enriched with all spiritual blessings in the Heavenly world!

I would just observe here, how sadly mistaken are those that talk of Christ's coming in the outward way of which they so much preach, to make men rich thereby! I would like them to inform me who was ever made spiritually rich by notions of an outward Christ? No, Christ is the inward spiritual Being or Life that God has sent now into us, to be the actual and real Redeemer of this our natural being from its low estate, and to raise it up, I say, to the joint-heirship with Himself, thus Christing our humanity,

<sup>&</sup>lt;sup>1</sup> Just the reverse must obviously be the effect of the gross fleshly idea conveyed by the literal teaching of Historical Christianity, for it confines, restricts, and even concentrates the mind to outward events of the material visible life, and actually keeps the spirit *poor* in consequence, shutting out the spiritual knowledge—the 'durable riches'—of a Heavenly nature *identified* by a Divine Act of Grace, with our own.—C. B. H.

then, and *not till* then, is a man or woman a 'Christian'; so He, the Spiritual Man, becomes poor with our poverty.

Very well, then now the Spiritual man the Lord is here and is the 'poor man'; and 'who will consider the poor, and who will favour his righteous cause'? and who will relieve him, and help the load off his shoulders that he is obliged yet to bear in union with nature in the humanity? God says, by His Prophet, He foreseeing that His Son, the Spiritual Man, would in due time become 'poor,' in the way we state, Ps. xli. 1—'Blessed is he that considereth the poor; the Lord will deliver him in the time of trouble.' Again, see Deut. xv. 7, 8—'If there be among you a poor man of one of thy brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother' (viz., the Lord), 'but thou shalt surely lend him sufficient for his needs in that which he wanteth.' Well, here is the command of God to all the spiritual people now at this day, happy will those be that obey. And now, what does our blessed helpmate, our 'better half' the Lord, 'want' of us? Why, first he wants us to be quite reconciled to him, to give ourselves up without reserve, and with a free goodwill and love unto him; to be guided by him and not by our own understanding, to agree with him in all things, to be of one mind with him!

This is the 'free-will offering' that all must make, and it is thus we must be 'reconciled unto God,' 2 Cor. v. 19—'God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them'—that is, now he is here doing this. Very well, then having given ourselves

thus unto the Lord, he wants (being poor) a portion of what the world calls money to carry on and raise up his righteous cause, for right it is indeed, and good sure enough that God does not impute our trespasses unto us. Is it not a 'righteous cause'? and does it not proceed from love in our adorable Creator towards us? Surely it does.

Then who, seeing this, can withhold the means to support (outwardly) this righteous Cause? 'For whoso hath this world's goods, and seeth his Brother' (the Lord, mind) 'hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' Now here I beg leave just to observe, that great numbers of 'compassionate' persons have shown pity to poor people in the world, from a principle of love unto God, and from 'religious' and compassionate feelings toward their fellow-creatures, they thinking at the same time that the 'poor man' that they relieved in distress, was the 'poor brother' of whom the Scriptures speak; they had no thought that the 'Lord' must come in this garb, and would be in reality the Scriptural 'poor man,' in the way we have described his coming now.

Now you know very well that Satan, the carnal man or 'carnal mind' that has been 'Lord' in all the world hitherto, setting up a worldly ministry, and carnal ordinances and useless ceremonies, and an outward 'service' altogether, which has not 'profited' those that were occupied in them; it is known, I say, that he is not

In addressing these highly-educated, intellectual and influential people of the world—who were not believers—Zion rises to the occasion in a certain 'classic' stately and measured style, with a broader form of argument than employed in his freer communications to his own spiritual children. Thus, the Lord's external needs are put before them, to enable or open the way for proofs of professed love to be given.—C. B. H.

the 'poor man'; oh, no, he is rich, and the word saith (Prov. xiv. 20) 'The poor is hated, even of his own neighbour, but the rich hath many friends.' O see what splendid Temples and gorgeous Palaces the 'rich man's' friends have raised up for him! Does he not 'fare sumptuously every day'? and is not poor Lazarus laid at his gate full of sores, full of troubles? and will this 'rich' beast have any compassion on him? and does he not deny him even the crumbs that fall from his table? He does!

Surely Satan is 'clothed in purple and fine linen,' and lives well, and can command his thousands, yea, his millions of pounds, to go on with his Cause; but till Lazarus came, poor and needy, sick and standing in need of care and help, and craved the crumbs that fell from the rich man's table, till this very circumstance took place, there was no law by which this 'rich man' could be judged and condemned.<sup>1</sup>

But now the poor 'beggar Lazarus' appears, the rich man's professions of charity and all goodness are put to the test, and he has no 'compassion on the poor'; but the 'dogs' (those who believe in the 'poor man,' who are esteemed as 'dogs' in the world) lick his sores and derive virtue from his wounds, and get riches from his poverty. However, the poor Lazarus dies, and Angels have conveyed him into the 'bosom of Abraham,' i.e., into the bosom of faith—those hearts that have become 'dead with Christ' (the 'poor man') from the principles of the evil

<sup>&</sup>lt;sup>1</sup> The nominal 'Christians' avow great love, devotion and reverence for Christ, as they think he came in visibility, at a very safe distance of time; but now these sayings have to be tried by the new law, Love—the manifestation of God in human nature, which is the Spirit Christ, and now it will be seen whether their 'faith' is in word only or in deed.—C. B. H.

world; here the poor man rests, and Dives (or Satan) is in his own place, viz., in those bosoms that receive him and reject Lazarus. And now, between these two states, there is a great gulf fixed, viz., a whole principle, so that those in whose bosom Lazarus dwells cannot pass over to the principle of Dives; nor can they pass over into the state of those who receive Lazarus, till they give up the 'gulf' or principle of evil that separates them so infinitely distant from the resting-place of Lazarus. And the time is begun, and will still go on till Dives (in men) will not have one to administer to him; for faith can show no compassion or mercy to principles so opposite to Love and goodwill, but it labours to bring men out from the 'Dives'-principles, which must be condemned and perish; and faith says to its people (in the language of Scripture, Micah ii. 10), 'Depart ye, depart ye; this is not your rest, it is polluted.'

Now if the Lord was not to come thus as we have stated, taking upon him the *form* of the human mind—and not the most *elevated* of forms either, but mean, and of no reputation in the world;—if he the Lord was not to be thus 'curiously wrought in the lowest parts of the earth,' how could he appear as a poor man? and so in disguise try the hearts of all?

Now it will be seen who they are, that 'seeing him an hungred, give him meat; who, seeing him naked, clothe him,' etc., etc. And the contrary doers will be known also, and both parties will find their reward, each according to his works; those who receive Dives will have torment and unrest of mind from that principle, but those who will have compassion on Lazarus and help him will have peace,

because the 'Prince of Peace' is come to give peace to the obedient and meek-hearted, but to none else.

['Peace to men of good-will,' who show a good-will towards God by receiving the poor (whom He hath sent) into their heart and affections; then is peace known which the outer world is a stranger unto.—C. B. H.]

Well now, my dear Sir, I trust it is clear how the Lord is the poor man; and as you are so kind as to inquire respecting the state of the Cause itself as regards the 'means' of going on, and also into the wants and personal needs of the outsides or temporalities, I have only to say to you-which, by-the-bye, you know-that the work before us is immensely great, there's a whole world of our species that we must labour to bring to the obedience of faith (by the Word), and in doing this, or to do it, there are temporal means required, and we have them not. It would take two hundred pounds for a year, even moving in the close circle we do at present. There wants a lift, as it were, just at this time, as my hearers are increasing here, and could that be I feel confident that the Cause would go on comfortably afterwards. As to our own personal necessities, clothing we are short of, our stock being quite worn out. I will not trouble you with any more particulars of this sort. I think to you, dear Sir, enough is said, and I remain, most affectionately yours,

ZION WARD.

Having thus opened the subject in its wider application and more external range, he proceeds (a week later) to give its *inner* view and intrinsic fulfilment, which is developed throughout the subsequent letters. This serves as a preamble. But as regards his temporal position, in the world, Zion told C. B., sen., later on, that 'it was not the will of God that he should have any settlement in earthly things, for "The Lord is the portion of my soul." If I had an estate or worldly possessions, how could it be proved that God "was mindful of me" in supplying all my needs as He promised, if like others I had to look for certain incomes. No, it must not be so; the Son of God as he is now come is a Being entirely dependent upon his Father for every blessing.' And remarked further, that although in a spiritual sense he had much comfort, yet outwardlyever since he came forward publicly—he had seen nothing but tribulation; indeed, there is nothing else promised to me in the Scripture, while I am in the world-'In the world ye shall have tribulation, but in me peace.'

I once thought very different, but then I was deficient in knowledge, and now I put away these 'childish things,' as silly and vain expectations.

#### To Mr Greaves.

DEAR FRIEND,—In our last we dwelt a little upon the subject of the 'poor man' made mention of throughout the Sacred Scriptures. And for my own part, I think it a subject well worthy my consideration, and of our research to get to the bottom of it, and find out why it should so employ the pen of the Inspired writers of all ages? For not only in the Bible do we find the 'poor man' mentioned, but in all the Prophetic writings both of ancient and late date; so that it appears to me that the Great All-Wise, and infinitely just and benevolent Creator, at some time or other, would raise the poor man from off the 'dunghill'—to use the language of Scripture—and 'set him among Princes, even the Princes of his people' (see Ps. cxiii. 7, 8).

It seems as though the Eye of Eternity, looking down through the sequel of time, was ever steadily fixed upon the *one* object—'the poor man,' determined at last to 'set him on high from affliction, and to make him families like a flock' (Ps. cvii. 41). A needle in the mariner's compass is not more steadily fixed to the North Pole, nor points more directly to it, than the *promises* of God in Holy Writ do to the 'poor man,' at last to exalt him.

In all former time I think it will be allowed that the rich have ruled over the poor, and 'the borrower made himself servant to the lender' (see Prov. xxii. 7) in the outward world; but now in this day of changes and 'day of wonders'-in these 'last times'-the tide turns, the 'mighty are to be pulled down from their seats, and those of low degree set on high'; 'the poor shall be filled with good, and the rich sent empty away.' Ah, alas! how do I see the 'rich man' fade away in his riches! He little thought the Scriptures should be so fulfilled, even to the smallest punctilio, and that his riches should one day make to themselves wings, and fly away, and that this should happen even at the moment that he should be saying within himself, 'Soul, thou hast much goods laid up in store for a long time to come; eat, drink, and take thy Then a voice said, 'Fool! this night will they require thy soul of thee!'—'then whose shall those things be that thou hast heaped together?' Hast thou indeed been altogether occupied in heaping up riches? hast! not knowing who shall gather them unto himself at last, or not considering that which is written (Prov. xiii. 22), viz., 'The wealth of the sinner is laid up for the Just.'1

But now, 'Thy cloud-capped towers, thy gorgeous palaces, thy solemn temple;—yea, thy great Globe itself'

¹ It cannot be denied that the Scriptures are overwhelmingly against the 'rich' man, whatever may be meant by the term; and in this day the possessors of temporal wealth may well be thankful for a spiritual interpretation which shows such references to be symbolic merely. At the same time, as men become principled by this New Light, which is God's love, money (if required at all) in the outward state will be equitably shared for the common benefit, and not kept in the hands of a few to the exclusion and detriment of the many.—C. B. H.

(thy 'earthly tabernacle') 'with all that it inherits, shall dissolve, and like the baseless fabric of a vision, leave not a wreck behind!' The Spirit, speaking by Shakespeare here, meant, and was foretelling of the same 'dissolving' as the Scriptures speak of.

And now all the 'goods' of the rich man shall drop into the lap of the poor just man, who will turn them to good account, and will render to the great Lord of the whole, the fruits in due season.

Here I must request of you, Sir, to read the Parable of Dives and Lazarus, recorded in Luke xvi. 19;—for in this 'day of wonders,' as we call it, and in this 'day of Judgment'—in order that the Scriptures might be fulfilled—the 'rich and the poor must meet together,' and it must be proved that the Lord 'is the Maker of them both' (see Vol. VI. p. 327, July 15, year 10). Then, to bring about God's purposes of love to man, and to make known to man those secret principles that were ever hidden in Himself, for man's contemplation, and to render him happy; the Great Potter makes 'of the same lump of clay one vessel unto honour, and another unto dishonour'-now at the ending of time (see Rom. ix. 21). And this is the door which if once opened, men of understanding who delight in wisdom, will be able to lift the latch of every mystery, and enter the doors of every room in the Great Palace of the King Eternal, and thus range through the whole House, beholding the fair beauty of the Lord, and inquiring in His temple. God has permitted learning, in all ages, to try all its powers to open this door; but in vain they sought by the utmost stretch of intellect and thought, to find the abode of Wisdom, She was not to be found in all their region or sphere, She was hidden in the 'caverns of silence,' and until someone descended into that Hades, and was engulfed in that great chaotic Gulf, or deep Abyss of Death!—until this took place, the mysteries of the Scriptures lay deeply sealed from the ken of man.

In vain the Hebrew scholar digs with all his skill down to the root of that language, he still is out at sea and lost, he cannot by that line sound the depth of Scripture mystery. Yet in man it lies, where the 'rich and the poor meet together,' and in the creation of Dives and Lazarus, God is Maker of them both; and to fulfil the Parable both must appear now in the due time-Isa. xlv. 7, 'I the Lord create evil, and I create good; I the Lord create darkness, and I create light; I the Lord do all things.' But 'invisible do all these mysteries lie';—the 'rich man,' then, is an invisible being, and so is the 'poor man,' they relate to created lives or principles, created, of course, in a vessel prepared and predestinated for the purpose, who is (spiritually) called 'Dust,' or the ground; God breathes into this 'dust,' and the Breath creates two lives, because the time is come that the great principles Evil and Good are to be manifested, that man might know them both one from the other, and thereby have life in himself. two spirits have been in man all through time, but they have been hidden and dormant; but now is the 'day of resurrection,' when the two that 'slept in the dust will arise—one part to glory and honour and everlasting life, and the other unto shame and everlasting contempt.' The 'poor man to be exalted, and the rich to be brought low' (see James i. 9-11), to show by this example what God will now do with all spirits of light and darkness.

'There was a certain rich man, clothed in purple and Now, you know that the purple colour is composed of a great deal of red and a portion of black, and 'fine linen' is expressive of righteousness-'the righteousness of the Saints.' 'Purple and fine linen' is said to be the clothing of the rich man, that is to say, he was composed of what those materials signify-Ad, i.e., red earth, and the Spirit of disobedience was the black, these two made the purple clothing; and there was also in his composition 'Righteousness,' i.e., a right spirit by which he would obey at last. Now while the black predominated in the red, i.e., while the evil (called 'the Devil') reigned in the life Ad, or Adam, the 'rich man,' then Lazarus-signified by the 'fine linen'-the righteous spirit or principle, was not obeyed.

'Lazarus was laid at the rich man's gate,' i.e., it or he was presented to the will of the rich man (for that's the gate at which alone the Lord can enter), begging for the rich man to take him into his will, begging for 'the crumbs that fell from the rich man's table'—his heart, begging of him to notice him, and bend his thoughts towards him, for these were the crumbs that fell from the rich man's heart—his 'table.' The righteous Lazarus ('God's helper') begged of Dives to consider his miserable and afflicted, distressed condition, whilst he was kept out of the place appointed for him, viz., the will; and until he took him in he 'had nowhere to lay his head,' but would be exposed to the insults of all evil spirits,1

<sup>&</sup>lt;sup>1</sup> As represented in Zion the first 'man,' so is it the case with all who— 'rich in their self-conceits,' imagining they know all about Christ—reject this Spirit of Truth; they deny his mission, and by disbelief grieve the Eternal Love which would clothe itself with their minds on gaining admittance. But

who wounded him till he was full of sores, stripped him of his raiment, and left him half-dead. But Dives paid no attention to his cries, for that which is written must be fulfilled, viz., 'Whoso stoppeth his ears at the cry of the poor, shall also cry himself, but shall not be heard' (Prov. xxi. 13). And you will see that this was the case exactly with the rich man afterwards.

This 'Pharaoh' kept the 'holy seed'—the poor man -in bondage, and would not let him go through his gate into his house (his will), that there the 'holy seed' might serve the Lord his God; for until Lazarus was admitted there-into the will-nothing of God could be known, no true worship could God receive, nor no peace could there be; and Lazarus (the Holy seed) must still be pressed under the power of unbelief, so that he must be brought to say (Amos ii. 13), 'I am pressed under you, as a cart is pressed that is full of sheaves.' Thou (Dives) hast made me to serve with thy sins; 'O wretched man that I am, who shall deliver me from the body of this death'—this Dives? I am full of wounds, bruises and putrefying sores! But all his cries to be fed with the crumbs that fell from the rich man's table were in vain, the cries were not heard; he still remained outside in the cold and rain, till 'his locks were wet with the dew of night,' and the cold icy damps of Death came upon him, through sorrow and crying, and the fatigue of incessant weeping and begging at the gate to be taken in; -- 'Jesus wept.' -- But to no purpose; so that at length the poor neglected beggar died, i.e., departed. the 'black' principle, or 'Powers of darkness' in them will rob him of this garment, scoffing at and wounding the Divine Spirit because of its mean appearance as a 'beggar,' and thus depriving him of the means of Living (in them).—C. B. H., December 24, year 63.

Now see how true is that Scripture here, in the case of Dives (James i. 8-11), 'A double-minded man unstable in all his ways' - For this was the 'Thomas' ('double,' or a 'twin'), 'a man with two hearts'—'Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his For the rich man knew in himself that he had some good in possession, which he took for the true and real abiding good, but he was ignorant of, or dead to the life that was 'to come,' viz., the Eternal life 'Lazarus'; so Dives being 'rich' in his thinking, fared sumptuously every day on conceits, increased in his goods, and standing in need of nothing, not seeing he was in reality poor and wretched, miserable, blind (viz., without knowledge), and naked; therefore he rejected the poor man, and would not feed or entertain him.

So the 'beggar died,'—the righteous seed departed into its own source—the Deity, from whence it came—leaving Dives alone; 'the dust returned to the earth as it was, and the Spirit to the God who gave it' (Eccles. xii. 7, 8).

Now 'there were two grinding at the mill'—Dives and Lazarus—'one was taken, and the other left.' And all this mischief and this separation took place because the 'black' predominated in the red; is it not true that, 'a tale-bearer separateth chief friends'? for it must be understood that Dives was chosen to be the Lord's 'fellow'—the fellow of Lazarus, although he was so hard-hearted at

first. But now he dies, and is buried in Hades; and he must be smitten for his disobedience, as the Word saith (Zech. xiii. 7), 'Awake, O sword, against my fellow, saith the Lord; smite the shepherd,' etc. Therefore you see Dives in hell, lifting up his eyes in torments, suffering under the sun's scorching rays now risen upon his head, to cause the 'flower of the grass'—his wisdom that he gloried in—to wither away; and he 'sees Lazarus afar off, yes, just as it was foretold in Numb. xxiv. 17, 'I shall see him, but not now; I shall behold him, but not nigh.' (To go on in the next letter.)

My dear Sir, please let me know if this 'pair of shoes' fit; they were made in Zion's Ward, and perhaps there may be a few more stitches in them than you like, but you will see that I keep to my 'last.' However, the next pair may not be so crowded with stitches; but Sir, the Parable is a deep one, and cannot be explained Scripturally but by comparing text with text. No one was ever able to open the Riddle before!

February 25.

There was now an infinite distance between Lazarus and Dives, one in heaven and the other in hell, and the great chaotic gulf—the impassable abyss of darkness—between; Dives was lost for ever, damned in his own apprehension, for he had by wicked hands cut off the 'Staff of Beauty' (here read attentively Zech. xi.), for the death of the beggar Lazarus was the Lord's death and crucifixion, according to the Scriptures.

And for this sin of Dives he was now bound with the other Staff, viz., 'Bands,' i.e., 'the Bands of the wicked,'—he was delivered up wholly to the power of the Blackness, that we before said made a part of him—was in his constitution, which blackness is called 'Satan,' i.e., the Adversary, and the Corrupter of nature, viz., the falsehood that is in all people, by which the Word of God given through all the Prophets was always falsified. This 'Corrupter' was intermixed with Ad—God's creature, so that his character or colour was 'purple'; and to this 'blackness,' which was now become a real Hell, Dives was delivered, as it is written in another part (I Cor. v. 5), 'Deliver such an one unto Satan for the destruction of the flesh, that the Spirit might be saved in the day of the Lord Jesus'; i.e. at the return or resurrection of Lazarus.

Now was fulfilled in Dives, with all its force and power, that Scripture, 'Open thy doors, O Lebanon, that the fire may devour thy cedars! Howl, fir tree, for the cedar is fallen.' (See verse 8), 'Three shepherds'—the created being with the Triple life—'also I cut off in one month,' (one moment), 'for my soul was straitened for them' (or in them), 'and their soul abhorred me. Therefore I took my staff of Beauty, and cut it asunder' (from them), 'that I might break my covenant which I had made with all the people' (i.e., with Adam, in whom all stood). 'And it was broken in that day.' And Dives now knew that it was broken, and trembling, and anguish insupportable was upon him, under the Avenger or the Adversary Satan, called the 'wrath of God'; for he was forsaken of God and left wholly a prey to the 'Destroyer,' whom he obeyed in his lifetime; for now (it must be noted) he was departed from the earth, and was in the Hades, the state of the 'Dead that die in their sins.' So Dives now felt that word in its truth and force (Ezek. xviii. 20), 'The soul that sinneth, it shall die'; therefore you hear him 'call for water to cool his tongue, for that he was tormented in that flame.'

If you will read here Rev. xvi. 8, you will see a full description of the 'plague' wherewith Dives was now plagued, 'And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory,' -that is to say, Dives turned not yet to see the cause for which he was thus 'smitten of God and afflicted,' but while the terrible Rod—'the fiery rod' was upon him, he still doubted, and while he 'suffered the terrors he was distracted,' and doubting he is said to 'blaspheme,' i.e., he did not yet believe that this 'beating in the grave' with this fiery rod,1 was to 'deliver his soul from hell' according to Prov. xxiii. 13, 14. This was hidden from him for the time, or he could not have suffered; now he 'seeks repentance carefully with tears, but finds it not'; he would be glad for Lazarus to be sent unto him to render him the smallest degree of assistance, to have one word of mercy from him, 'one drop of water from the tip of his finger,' but no! it was denied him! He 'sold his birthright for a mess of pottage,'—to keep his own riches (his

¹ This observance (according to the 'Traditions of the Jews') is given at length in the concluding part of his explanation of the 'Miracle of the loaves and fishes, with the twelve Baskets of fragments gathered up.'—Written in September, year 8, in Derby Gaol. See Vol. III., p. 228.

own wisdom), and now he found indeed that it was 'easier for a camel to go through the eye of a needle, than for him-the rich man-to enter the Kingdom of heaven." As he shut his gate on Lazarus, so now the gate of mercy was shut on him,—'and he suffered without the Gate'; as he denied Lazarus the crumbs that fell from his table, though Lazarus begged for them, so now he would beg the crumbs that fell from the Lord's table, and he was denied them; 'when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears' (Heb. xii. 17). Fell disappointment was his lot! while flaming burning anguish filled his bosom; like Esau (the same character) he expected to be blessed, but the poor man Lazarus was in possession of that blessing already, embosomed in the Deity! But from Dives 'Abraham was afar off.' Dives saw him, but not nigh, and being nailed to the tree of death by an irrevocable decree, he received five wounds—the curse went through his FIVE SENSES, his hearing, his feeling, seeing, tasting, and scent, thus fulfilling what is written (Gal. iii. 13), 'Cursed is everyone that hangeth on a tree.' Now some might suppose or say, that this was hard dealing with Dives! but oh, not so, if the end for which he was thus dealt with is looked at, which was that at hist he might have fulfilled unto him that Word which saith (James i. 12), 'Blessed is the man who endureth temptation, for when he is tried, he shall receive the crown of life, that God promised to them that love him.'

The black colour had poisoned and corrupted all through the transparent ruby Ad—God's creation, there-

fore you see the name spelt with a capital D-Dives, that is to say the Devil was there; but take away the D and put L in its place (the 'Lord' or 'Lazarus'), then the name would be LIVES—the Tree of Lives, or the 'tree of the knowledge of good and evil.' For it must be marked here, that the 'living breath' breathed into the double nostrils of the dust, created two lives—Ad and Am or male and female, anger and love! Dives may be called 'Adam,' and Lazarus 'Eve'—the Bone of man, the Good! She was altogether on God's side, She was the part that lay nearest the heart of God— His heart's love, but the part Ad partook of the quality-'Dust,' partook of the principles of the world or 'earthly mind' in which it was created, which quality is signified by the letter D-darkness, blindness, vanity, falsehood; this was the black that, mixing with the red, made 'purple'; and now the sore chastisement was to purge out the black, to 'purge out the old leaven'-of this world's falsehood, that the 'lump,' Ad, might become 'New,' renewed and refined, purified, and the Creation restored and redeemed from the 'black' power, or 'old serpent.'2

Therefore you see Dives in the burning flame to make him *sick* of his 'riches,' and contented to be *poor*, and at last to take *in* the poor Lazarus.

<sup>&</sup>lt;sup>1</sup> See Epistle, December 26, year 11, to C. B., jun., pp. 177 to 180.

<sup>&</sup>lt;sup>2</sup> How delightfully the visible symbols of nature are united with the metaphor of Scripture; the origin, design and mixing of colours—either harmoniously or the converse, opens in itself a wide range for reflection; as likewise the process of refining gems and precious stones, clearing them from the encumbrance of earth, to display their brilliancy by means of their receptive capacity of light. Thus the piece of earth out of which Adam was made, or lay concealed in, was of twofold nature, and the two lives (natural and Divine) must be separated by the purification of mental sufferings, ere nature could be capable of being joined in the eternal Heavenly union.—C. B. H. January I, year 64.

Dives now being cursed in the FIVE SENSES, entreats of Abraham (i.e., God) to send to his father's house to warn his five brethren, lest they also come into the same torment; and he urges 'if one was sent from the dead,' that they would hear and repent; and, N.B., he addresses God as 'Father,' and mark also that God addressed him as 'Son'! Now this is to show who Dives really was, viz., the Son of God-Adam; not that Dives was enjoying at this gloomy hour, his sonship, no, that was hidden from him; and whereas he requested that one might be sent from the dead to his father's house, it is first to show, that as the evil had dominion over him in his old nature (when rich), that evil power (the 'black') was at that time in a sense his 'father' that BEGAT him into disobedience,—'Ye are of your Father the Devil, and the works of your father ye do' (John viii. 44). So the whole world of beings who are all guided by, and are under the dominion of the five inward intellectual senses—the senses of the natural mind, were his 'father's house,' these were his 'five brethren'; and though they have 'Religion,' yet that being but outside letter religion, and consequently false, it is the 'black'—the Devil! and they are all 'rich' in their own views, and like Dives they reject the poor man Lazarus, and refuse him admittance into their wills.

The concluding part of the Parable therefore, is to show that while man is under the power and influence of the outside 'letter' religion—the falsehood, he requires 'miracles' or visible wonders to be performed to convince him that the Spiritual saving light and truth is now come; but this is denied them! 'They have Moses and the Prophets, let them hear them; for if they hear not

Moses and the Prophets, neither would they be persuaded though one rose from the dead.' Now by Moses, Shiloh is meant (i.e., the Word made man), and by the Prophets the Trinity is signified; the spiritual mind is three—faith, hope and charity, these three 'fought, stood and conquered,' and then these three 'just men'—just spirits—'were made perfect,' which perfection is expressed by Father, Son and Holy Ghost; and these are they now that 'teacheth to PROFIT.'

'Moses and the Prophets,' then, are to be heard, their teaching only can save from tormenting thoughts and fears, and their teaching alone is the hand that God has now put forth to save those that would come unto Him, out of the different abodes of the great 'Hell' of falsehood, the 'gates' of which are false lights, false and delusive preachings and doctrines, and the deeper men go into these gates (i.e., the more 'religious' they are in the worldly way) the deeper they are in torment of mind, for want of peace and certainty.

The black then that corrupted Dives, and caused him to disobey his Maker, and to reject Lazarus and harden his heart against him, is UNIVERSAL; this 'universal' evil spirit is manifested by means of this particular Revelation; Lazarus—the 'Spirit of truth' is now come, and laid at the 'gate' of all those that hear the truth sounded in their ears, by the verbal message, or by reading; let them take care that the 'Devil' in them does not persuade them that they are 'rich' enough, and increased in 'goods,'—their 'religious' wares of mere opinions upon the Scriptures, and outward ordinances which are not of Gods ordaining but their own; and so by such 'per-

suasion' they be deceived, and refuse the *only* 'Saviour' admittance into their willing minds or will.

For if they do reject, and fight against him, they will find the 'Devil' will be let loose upon them, though he now lies hid in their breasts. Anger and rage, malice and envy will rise up in them, they will 'rage' against the Lord and against his 'anointed,' and 'many devils' will show themselves in them. The coming and going forth of the Truth will manifest both Hell and Heaven! Heaven will be known by the meek and humble, in themselves, and enjoyed; and Hell, with all its fiery rage and spite, will be known and felt by those who mock and deride, turning the poor man from their gates.

Punishments these are for those; and rewards these are for the virtuous, who will be so 'virtuous' as now to refuse the evil and die out of it, and to receive the good and live in it, choosing it because it is GOOD.

A few more remarks will conclude the Parable; wishing peace to men of good-will.

[An important decision is here presented for the will of the Reader, of which they may reap the consequences, as represented. Whether they will have this lovely and lovable God of all peace, infinite mercy, unchanging love, and everlasting goodness, in His real character and nature to rule in their hearts; or the 'counterfeit presentment' or imagination (that has passed for reality) of a 'hard Taskmaster,' a rigid exacter of arduous service, an inflexible Judge, and relentless punisher of default?

Many (who are for this rational life alone) may treat this matter with indifference or lightly; it concerneth not them; but for those who have a respect to the recorded Word, and do earnestly desire a knowledge of its Great Author, it will be fraught with the utmost consequence, and the judgment lies in their own hands, or wills. We see the lamentable effects of ignorance of God, in the predominance of those principles of darkness that make a 'hell' of this world, to the Spirit of Truth who demonstrates its errors in 'religion'; those who are by nature comparatively free from these, may readily embrace the Love revealed by 'opening their gates'; and others who are in bondage must make the one effort to cast off their old self, and lay aside every weight, and then enter into the New Covenant of perfect liberty, the 'Heaven' of light where Lazarus dwells.—C. B. H. January 3.]

March 1.

Now you know very well how much talking, and writing too, there has been about the 'Man of Sin'; the Heads of the Religion entitled 'Protestant,' concluded that the Pope of Rome was the 'Man of Sin.' I am not blaming them for thinking so, for as the gracious Creator Himself 'winked at the times of ignorance,' it would be very uncomely in me (His creation) not to do the same; or to reprove them with harsh words for that which they could not help, would be a fault in me. But we are called upon, as the truth is now made known, to state it for the universal good; this is my duty first toward God, and next toward my fellow-men, and this I must do, and if I did it not, how could I have peace? for a 'Dispensation' is committed unto me of the 'GOSPEL' to mankind; therefore I remember the words of the Spirit given through an Inspired Writer some years

ago, unto which I must take heed, because they are for my direction in this particular,—they are as follows:—'If your peace you'd keep at home, My mind and will must be made known.'—J. S.

Then as erroneous opinions in matters of such high importance—as things relating to God, and man's salvation—are fraught with dreadful consequences, and have ever been productive of effects that horrify our feelings to contemplate, would it not be an unspeakable blessing to our *Protestant* friends to see their mistake respecting the 'Man of Sin'? and that, when they thought that the 'Pope' was the man of sin and denounced him as such, applying unto him and his adherents or followers all the curses (in the Apocalypse in particular), they laid their hands upon the wrong one? Surely if it is an error—and I have made known unto me that it is—they would rejoice to be delivered from it!

It is a bad thing in common life for a man to lie under private or public censure, to be thought guilty of a crime when he was not guilty, and to be suffering under suspicion, the frowns and the loss of friends and reputation. Who would not pity a man who thus suffered innocently? and who is there (after the truth of his case was discovered), having poured contempt upon him, and contributed to his sufferings, that would not feel grief that would be almost insupportable, on account of what they had done to an innocent man?

Just so, I think, will the heart of every good-meaning Protestant feel, when they discover their error with respect to the Pope and those of the 'Catholic' persuasion; for the Pope is not the 'Man of Sin,' nor are his people men

of sin more than others, and to have the mystery of the 'Man of Sin' solved, and the error of the Protestants upon this point removed, would certainly be a mercy to both those sects; the Protestants would thereby be saved from 'evil-thinking' upon a point of such consequence, and their bitter feeling towards the Catholics—which seems just at this time to be leading or urging them to hostilities would subside wholly, and the Catholics would have wiped from them that foul blot cast upon them by the Protestants, through the mistake, since the time of the breach between them, and which fills every 'Protestant' mind with sentiments and feelings toward the other, that are unjust and fatal to the peace of both; and peace and good-will would be established between them evermore. [And a palpable instance of this appears in these modern times, by the history of the 'Dreyfus' Trial in France.]

'Blessed are the peacemakers' (saith the Spirit)' for they shall be called the children of God' (Matt. v. 9). Why, then, it is these Divine truths, begotten by God in the obedient minds of men, that are these 'children of God,' and now these are come to make peace by removing mistakes and errors from the mind, such as are made mention of above, which have been so fatal to the peace of society.

<sup>1</sup> 'Men with men' have begotten errors innumerable, and mischiefs upon mischiefs have these 'unruly *children*' heaped upon the 'Christian' world so called; but now the

<sup>1</sup> Without the true and decreed Mate—Divine Wisdom, men in their own carnal thinking have presumed to conjecture upon the Spirital Word of the Great eternal Spirit, and consequently have produced the most baseless, arbitrary and terrifying doctrines, as far from the real meaning as darkness from light. Thus is it seen that 'man' (universally) 'is not good alone'; though the application was to Zion only, as the appointed one to be dealt with for all.—C. B. H.

'God of Peace' has begotten, and is now begetting Divine truths ('Peace-makers'), which shall be called the children of God, and these shall supersede and utterly root out the 'children of war'—the 'seed of evil-doers,' and by their means will God—the 'Author of peace and Lover of concord,' say to the violent winds of mere opinions, and to the raging billows that they have raised up upon them, 'Peace, be still!' and there shall be a great calm.

Well, as these peacemakers are called the children of God, certainly if there are children visible we must know that there would be of necessity both a Father and a Mother; then as the human mind was darkened by darkness and the eye was evil, the will was (through the ignorance) toward that Spirit called in Scripture the 'God of this world,' or Satan—the 'Black'; why, then, that 'unlawful union' produced falsehood, untruths, corrupters, children that made war and every evil. how shall, and how does the tide begin to turn? the human mind of one is enlightened by Divine Light itself, and Love sits in the affections, and the will turns toward the God of Peace and Love, and so 'peacemakers' are begotten, and bred and born. sweet little 'boys and girls' they are! hark how they sing in the Temple, 'Hosanna to the Son of David!' (Please to read Matt. xxi. 11-17; Ps. viii. 2; Zech. viii. 5).

Now is coming to pass that saying in Dan. xii. 4, by these sweet little charmers—'Many shall run to and fro, and knowledge shall be increased.' These children must and do bear the image of their Father—God, and they also bear some resemblance of their

Mother, therefore Divine and Spiritual truths come forth now in the human form, for the mind of the Mother it is that forms the children, and so it is said (I Tim. v. 14), 'The woman shall guide the house, and bring up the children'; 1—therefore the Divine truths are shaped by the mind, and expressed by the words proceeding from the Mother's lips; and as the Mother increases in love and obedience to her Husband, and in skill and knowledge to guide the house, her children are better-ordered altogether, and appear fair and lovely, clean and decent, and she can introduce them into company with pleasure. [Mr G. would refine Zion's earlier productions, but now finds his superior—in 'Divinity' exceeding his art.]

But you will allow *time* for the Mother to gain knowledge, for that you know is gained only by experience.

Well, what I mean to say is, that as these peace-makers begin to appear, and have set about their work, 'new things' are heard spoken; and it must be noted that these children—these Angels of God, are 'strangers' here, therefore for some time to come, their sayings and doings will to many appear 'strange'; but I trust that the command will be obeyed, in Heb. xiii. 2, 'Be careful to entertain strangers, for thereby some have entertained Angels unawares.' Now, if these children had not begun

<sup>&</sup>lt;sup>1</sup> Everything in external nature is designed to teach us, by parallels, the process of the Divine Revelation or Visitation of God; thus we see this well-known physiological fact turned to its true account and real significance, for it is through Zion's mind alone the things of the Spirit can be rendered intelligible to our natural comprehensions, and hence we have the Word in such variety to suit all moods, and touch each chord of our nature. And as the 'evil eye' by reading the Word in the letter perverts and defiles what it looks upon, so now, the understanding being enlightened and renewed, the 'single eye' sees but one object to which all points.—C. B. H.

to appear, there would be no explanation of the Parable of Dives and Lazarus; and I ask you if it was not Dives that was the 'Man of sin'—the very man of disobedience?—for it was at his gate (in particular) that poor Lazarus was laid, and someone must have laid him there. Surely Dives was the very man of sin, when his pure nature was so stained and poisoned all through with the dismal black, that his 'heart was hardened' against his own flesh by that dark principle, and he refused Lazarus admittance into his house, and would not show him any compassion or mercy, so that he let poor Lazarus die with the cold—as we explained in a former letter.

Very well! now this 'black'—this Devil was manifest in Dives, the Man of sin and his wicked works was made to appear in Dives, to show that all people who will not have mercy on the same Lazarus—the Spirit of Truth and Love, and take him into their house through the 'gate' of their wills, have the same 'black Devil' in them, and thus are 'men of sin'! Is it not said in Scripture (Prov. xix. 2), 'A poor man is better than a liar'? it is; then if men will entertain a 'liar,' and cast away the 'poor man' from them, who is the truth and the teller of truth, and the revealer of all sweet secrets, and the holy influencer of the mind—the very spring of every good word and work;—is it not clear that the 'black one' is in them, and that they are Dives's five brethren?

They are; and Dives 'knowing the terrors of the Lord,' would warn them to get out of the way of the 'old serpent,' for he will bite at last those that entertain him.

But let them hear Moses and the Prophets, and they will by hearing them escape the corruption that is in the world, and arise from among the dead.

I think then, that folks need not look so far off as Rome for the Man of sin, he is nearer to some of them than they are aware of; let them look within and find him and turn him out, and change him for the Man of Life, the Spirituality of the Word, which they can have just for opening their gate.

'Dives fared sumptuously every day,' in his day; yes, he did indeed! he had a most superb and stately Palace to live in, a Man-sion so noble that those who never saw it cannot conceive of its magnificence; he had costly raiment, and on his table were spread the choicest wines, and the most delicate viands that Paradise could afford. 'Paradise'? some will be ready to say! Yes, that was the name of the place, I assure you; for Dives is the very same man, Adam, only the figure differs, and when you read of one you read of the other, and when you read of 'Tyrus' in Ezekiel you read of the very same, and I would that you might read the 16th and 17th chapters of that Prophecy, and you will see that what we tell you on this point is true, though the children begotten by the 'old father and mother' could not tell you the truth of it.1

There is no account in the Bible (in plain words)

¹ This is the key to the whole mystery of the Scriptures, for in the first and second Adam every character mentioned is comprised. The Son of God in the flesh (Dives), the earthly or 'natural man' at the beginning, and afterward (the old self being destroyed by the sufferings), the Son of God in the Spirit (Lazarus), the 'Lord from heaven'; the one is Jesus, the last or resurrection state is Christ. But to contemplate this the door must be opened by the 'truth tellers' born in Zion.—C. B. H.

that Adam got out of his fall, or if he ever did nobody knows, neither is it told whether or not Dives got out of hell; the children of the old folks have told the people that he never did recover himself out of the snare of the Devil, but they did not know, therefore they could not tell; they think that he is in that place of torment unto this day. But our father and mother have told us the truth about these things, and that's the way the truth now comes out. Dives was God's own son by creation, and so was Adam; it was one man only, as we say, created in the 'dust' (see Luke iii. and very last verse). And is it not said in Scripture (Ps. xvi. 10), 'Thou wilt not leave my soul in hell; thou hast brought up my soul from corruption'? was he, only he came then in the flesh, i.e., the black was all through the red, which made the 'purple'; and there was 'sumptuous living' in Paradise, be assured of that, insomuch that Dives forgat the 'better Life,' ('Lazarus') that was to come; he was so 'rich,' and fared so well in his day. And this was done that all men might see that they are all dead to the knowledge of that same 'life,' and that their imaginary 'riches' (or their own self-knowledge) blinds their eyes.

Now lest some might be startled at my saying, that Adam and Dives was God's own son, and yet could be disobedient, I wish to show the distinction between the *first* state 'Adam,' and the last state 'Christ.' First: all beings ('Men') were made by God, or came forth in *the order* of *common* Providence, and in *that* sense may be called God's 'sons'; but Adam

<sup>&</sup>lt;sup>1</sup> The same as all other productions (of His Spirit) on the visible globe,

was a son in a more peculiar sense, as he was a life created in and upon the old 'dust'; 'Adam' was another life added to that first nature-which we say came forth in the order of common Providence; the life or 'man' Adam was created by the moving of the Great Spirit God upon the first nature, so then there were two distinct natures, one the carnal, and Adam the 'natural man' which was of God, or which was the immediate work of God-a direct work, in the creating of which God moved Himself out of the common order of His universal Providence. Then here are two natures or lives; then the next life that comes to be, is Christthe resurrection-life, which is not till after the 'fall'; this third life-or second, with the Adam-life-is the 'only begotten Son,' the Seed or Eye of Deity—the 'Quickening Spirit,' shed forth into the life - Adam, which was done when Adam saw the cause of his disobedience and fall.

March 2.

The sufferings that Adam was now plunged into through the absence of his Creator—who had now hidden himself wholly from him—had the designed and the desired effect on him, it made him see the hateful 'black,' the carnal principle that deceived him (that had stained him all through); he began now to see that he was God's creation, and seeing that, he turned from the Devil—the carnal principle—with the utmost

only man (as the Head of the animal kingdom) has rationality wrought in him, reasoning powers for his supremacy here, and as an Image of the future spiritual race, springing from Zion.

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abhorrence and disgust; and turning wholly to his Creator, he cried for 'Vengeance on his adversary,' and as God slew his enemy, the carnal life died, and the 'quickening Spirit' Christ took full possession of the creation—the 'living soul' Adam; and so Christ is called in Scripture (I Cor. xv. 45) 'The last Adam, the quickening Spirit.'

This 'Christ'-life could not come to be but through sufferings, till the affliction and sorrows had caused the creature to see and acknowledge his offence; and it was the withdrawing of the feeling presence of the Creator that caused the sufferings called 'Hell and Death'the horrible Grave of outer darkness.1 God had done to his creature (at the first) just as he said by the Prophet (Hosea v. 15), 'I will go and return to my place till they be guilty' (acknowledge their offence), 'and seek my face' (or submit to my judgment); 'in their affliction they will seek me early.' And so it was; the poor fallen Adam—the now 'struggling' Jacob strove and wrestled-for, and sought the face of God or the eternal Light, and God was found of him when he was sought-for 'with the whole heart and with the whole soul'; by the heart the mere human mind is meant, the 'ground' in which the Adamlife was created to be the vessel, or soul to contain the Glory-man or the Christ-life. Therefore the Christ or

<sup>&</sup>lt;sup>1</sup> In all the episodes of typical animal life, none are the cause of such keen anguish and hopeless misery as the separation of two hearts (wholly desirons of each other's affection) by false and slanderous reports which prevent their union. These occurrences (and all the various phases of suffering and of joy) in our earthly existence may be now followed out to their full intent, as representing this Divine work in the creature of God, Zion, the mark and pattern of the triumph of Love.—C. B. H.

eternal 'Man' is described in Ps. xxii. as praying thus, or interceding for the human nature, in these words, 'Deliver my soul from the lions, my darling, my only one from the power of the dog.' The Adam-life could not be without the human (as we call it) for its vessel; and the Christ could not be without the Adam or created 'Man' for its vessel; so here is the astral, the celestial, and the terrestrial made one in their own right order; so that Christ is the only begotten Son, regenerated when the 'whole heart and the whole soul' turned in repentance and love toward the Deity, then the Deity met them in love, and there was a mutual love embrace, and the eternal life or Son was begotten, and consequently the Christ-life is the child or fruit of love. Adam in his creation had the womb in him, i.e., he had the conceptive faculty—the 'rib,' and was in truth and reality the 'Virgin' made mention of in Scripture, that 'conceived the Son.' Adam was a masculine virgin because it was a life created by God, knowing nothing of man in nature—not of mere man's making, but of God's creating.

We trust, that from what we have now said upon this point, the distinction between the 'created' Son and the 'only begotten' Son is clearly seen, though in the end they become one; the Scriptures themselves make the distinction, but until the 'Revelation of Jesus Christ,' and the fulfilment of the Scriptures in it, the Word could not be clearly divided, and thousands of men have been puzzled to know how Christ being God, could suffer. No, the eternal life could not suffer, it was his 'only one' and his 'darling' that suffered in

the hiding of the Creator's countenance. God ceased to influence, ceased to work, and Adam fell into a 'deep sleep' which was Death (the LIFE departed); but while he lay in hell, in the deep darkness, the little spark of the love-tincture that was in him—which was the capability of conceiving, this 'bone' was taken from him and carried into its own Source, God, and when he awoke from his sleep, by repentance, and turned unto God, then the Rib returned and became a perfect life in him, the Glory of God!

It is then, we trust, clearly seen who Dives—the 'rich man' was, and how he came to be in Hell, and also what that 'Hell' was, and how it was 'everlasting torment,' because it ever-lasted—and will while disobedience reigns, until obedience was produced in Dives, and till he gave up his 'riches'—the sinning principle.

So then, this 'Hell' was truly 'Purgatory,' the state whereinto the departed soul Dives, or Adam, went to get purged from the 'Black,' called in many parts of Scripture 'Blood,' black foul blood, 'Devil,' 'sin' 'Satan.'

And now the new man is not 'flesh and blood,' but flesh and bone, or Adam and Christ one; and so the truth is born of which the human mind is a partaker, and in which it is saved, in which it lives, and delights to be made the organ through which the great work is expressed and made known; it being clothed with 'change of raiment,' viz., the Royal purple, composed of red and blue, which you know is the dignity of the Arch Bishop or Chief Magistrate—the Triple Man.

Now, if you will please to read Zech. xiii. 7-9, you will see this subject further illustrated — 'Awake, O

sword, against my shepherd, and against the man my fellow, saith the Lord of hosts. Smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my Observe, that here is the Lord, the shepherd -his 'fellow,' and the sheep, evidently the trinity that we have already made mention of; and as we before said, one could not possibly be without the other; but the Lord, the shepherd, and the sheep must stand in their own proper order, and when so placed the Wisdom of God in His glorious works of creation, preservation, and the Redemption from evil, appears to the everlasting joy and happiness of the humble and meek; and a basis is laid for the true philosophic mind, whereon it can stand with legs of solid brass, and defy all the united powers of the mere 'natural philosophy' of the outward sphere, to move or shake him! A field is open for his contempla-

<sup>&</sup>lt;sup>1</sup> This triplicity of formation is seen pervading all external Nature; the threefold idea is carried out in everything visible. There is the root, hidden in the ground, the stem, springing into visibility, and the branch, bearing the fruit or flower, which is the completion or end or fulfilment of its purpose. In the animal Kingdom there is Father, Mother and child, and neither could be without the other. And so on in endless multiplicity, great or small, which will delight the humble in heart to search for and enjoy; for thus they will find out God, heretofore hidden in His Works and Word, and now revealed by His Image and Likeness, Zion.—C. B. H.

tion that must afford him infinite pleasure and delight, and a work is put into his hands, the most noble and glorious for himself to be engaged in, and by doing of which he will render in one day of his valuable time (thus employed) more service to his species than all the great men of former ages-put all their works together -ever did for society! Though they had the disposition, I readily grant, and this appears in many of their writings, but they had not the materials to work with, the time was not come, they did well in their day; and all things are of God.1 But if we are called to do the work of this 'latter day,' it is the most glorious calling a man can have, but upon me lies the greater responsibility; and may you and I, Sir, finish our course with joy. And as I am disposed to believe that your wish is to know and glorify God, and to lay yourself out for the good of your kind, I feel an unspeakable pleasure in communicating those things that the Author of all good has wrought in me, not only for my own salvation, but for all who will accept.

You have heard say, Sir, that a 'woman cannot keep

¹ The different epochs of Knowledge that have existed during the past, are now sharply divided by the Coming of Shiloh with his peculiar Gift of Spiritual Wisdom and understanding, which ushers in the Day of new knowledge and spiritual life. All previous has been but natural, things done in the night, or by moonlight, consequently uncertain, conjectural, and suppositious, according to the light given in that period, and with the degree of intelligence permitted for the time being. Then the mind employed now in the investigation of the spiritual truth of the recorded Word, must obviously be capable of rendering a service far exceeding any that the former race could give, because the Eternal Light and Wisdom, hidden in God till His time came, puts an end to all self-wisdom on His Word, abolishing the letter which reigned while 'time' was, and establishing the Supreme Truth as the 'Comforter' to abide (without changes) with us for ever. Let not the All-wise decrees of the Almighty be questioned (as some notoriously have the hardihood to do) for the appointed duration of the Night and beginning of never-fading Day.—C. B. H.

a secret,' and verily it is true! The 'woman' cannot keep the secret, because she is the Love out of God, and the soul dwelling in that principle, having found her gracious and glorious 'Husband,' cannot but speak of His wonders, his glories and his virtues, to all her sex or relatives, that they also might know the same wonders, and enjoy the same influence and glory. China there has been a Prophecy standing on record for ages, to this effect, 'That a European woman shall open and betray all the secrets of the East.' And truly the Love-principle in the mind, 'Europe,' will do this, for with love only can Wisdom dwell; and when 'Europe' is constituted in love, then 'wisdom hath builded her house, and hewn out her seven pillars. hath killed her killing, mingled her wine, furnished her table, and bids her guests to the feast of the great day." And saith, 'Come, eat of my bread, and drink of the wine that I have mingled' (see Prov. ix.). Then to those that come at her invitation to her feast, she sets before them the Lord himself, the shepherd—his fellow, and also the sheep and lambs, who are the Lord's peculiar treasure and the 'shepherd's care.'

Now I am not going from the subject of Dives and Lazarus, for all these things are included, and were hid in the Parable; and ere we go any further we must make a necessary observation, for the sake of order and to open the Scriptures aright. You know that the Lord himself is called the 'Chief Shepherd,' then this plainly implies that there must be one immediately under him, and so there is, and there is another still lower than him again; but these three shepherds are at last but one, and that

is the Triple-life (as before shown) in one—in humanity; for as the Lord himself in this Spiritual Science can be both the 'door' into the sheepfold and the 'Shepherd' too, so the human mind can be made first a 'sheep' and at last (when perfected) a 'shepherd'; and we know that the middle man (the second degree of the Trinity) Adam is a 'shepherd.' (For Innocent Life was then born (Hope), and committed to his care and tendance, this was in his charge to keep pure, and guard from attack.)

But to bring all this about and to fulfil the Scriptures, the Lord, the Chief Shepherd, in his appointed time must visit the earth, and must make his way to a certain Castle or 'Tower' that stood in a certain place, in which Tower there was a 'certain Woman'—the human spirit with the natural love principle therein; but besides her there was also a sad nest of bad ones there, that 'bred and hatched their young'; but now the Lord's time being come to take 'Jerusalem' to himself, he comes with 'batteringrams' and lays siege against it, of which you may read in Ezek. iv. and also in 2 Kings xix., beginning at the 14th verse. These battering-rams are the Word in the hand of the power of God, sent against the soul to wound, to grieve, to condemn, and to chastise, as it is written in another place, 'Is not my Word as a hammer that breaketh the rock in pieces?' Thus doth the Chief Shepherd batter the wall until he makes a breach in it and a doorway—till the will opens, and then he enters in by that 'door,' just as it is said in John x. 2, 'But he that entereth in by the door is the Shepherd of the flock.' Verse 3—' To him the porter openeth and the sheep hear his voice, and he calleth his own sheep by name and leadeth

them out.' Verse 4—'And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice.'

Now this is the very way that the Lord begins his great work so much spoken of by the Prophets in former time; by the sheep is meant the human mind which (of itself) was harmless, tractable and mild, willing to be led and taught, then this very sheep ('Ward') must hear the very 'voice of God,'-God speaks unto this 'sheep' and calls him even 'by name,'—and I mean exactly what I here say-God speaks unto this sheep not by a common impulse of the mind, but the sheep is literally and really 'called by name.' Neither is it in a vision or a dream, but in reality. Cannot He that inspired man with a voice speak (Himself) with a voice? He can, and most assuredly He did to this 'sheep'; and the truth must and shall be told, for we cannot 'keep these secrets,' they are for the everlasting good of those who desire to know and enjoy the Truth.

[Surely any who are possessed with any degree of interest in ascertaining the mystery of God's existence, and desire to become acquainted with the Great Author of our being, will rejoice in this long-foretold, blessed and simple solution; for though this great and wonderful 'Science' is so all-embracing in its demands on our mental powers (as at present formed), and must be gradually acquired by diligence and humility, yet the glorious simplicity of the Call of John Ward, its effects and results, may be grasped at once (as a ground-work) by a willing mind that will open its door; and thus be led step by step

into the whole sublime Divine Truth, consummated in the Creation of Zion, and his sojourn with us on the earth to lift us to the superior joys of a Higher Life.—C. B. H.

March 3rd.

I need not tell you how wild and vague has been the teaching of professed 'theologians' upon the Scriptures hitherto, and so it must be till the time appointed to reveal their true and real meaning, by actually fulfilling them in the precise way and manner foretold. And if the Great Author of the Scriptures had not appointed a precise way in which they should be fulfilled, and if He had not appointed, chosen and selected an individual mind out from among the rest, to make it an instrument to work with in His hand, to bring about His purposes, all would still be vague, there would be no rallying-point as it were, and there would still be—as it has always been—all uncertainty, which the Scriptures call the 'broad way that leads to death; many there be that go in thereat' (Matt. vii. 13).

It is absolutely necessary then to show this individual 'sheep' or 'earth' whom the Lord himself visits as aforesaid, and calls him out from the world, going before and leading him, to prepare him for the great work of fulfilling the Scriptures in or upon; to create 'Man' upon this earth—in this individual ground, whom the Great Spirit calls his 'own sheep,' because He selected it out for his own purpose, and in allusion to which sheep it is said in the Word (Isa. xlv. 12), 'I made the earth, and created

man upon it.' Now N.B., this sheep is called the 'lost sheep' (Matt. x. 6), 'the lost sheep of the house of Israel'; and why said to be lost? because this sheep was to be sacrificed, this 'beast' was appointed and devoted to destruction—' None is lost but the son of perdition, that the Scriptures might be fulfilled' (John xvii. 12). sheep was the 'ground' of which it is said (when Adam disobeyed), 'Cursed is the ground for thy sake, thorns and thistles also shall it bring forth unto thee,'-for in this sheep-this ground or earth-lay the dreadful 'rot,' sin, the Devil, Satan, the Serpent, and as Adam was created of this dust he must naturally be infected with the 'disease,' the pure life or 'man' Adam being breathed into the dust; the mortal disease was the 'black' that defiled or poisoned Adam's beautiful 'red' and made it a dismal purple; but it was in 'Ward' (the name of the 'lost sheep') that the sin lay, the Ward in which Adam was created—the House 'Ward' was a 'leprous' house, and the leprosy diseased the created new inhabitant-Adam (see Levit. xiv. 37); so that Adam was not the sinner after all, but the pure life became blended with the corruption that was in Ward, for Ward's character (because therein the falsehood and evil lay) was the 'Devil,' and therefore it is said in Scripture (I John iii. 8), 'The devil sinned from the beginning,' and this Spirit of error stood opposed to the 'right ways of the Lord,' and J. Ward was-by reason of the evil power or false 'Christianity' possessing him whollycalled the 'Rival foe of the Almighty Father!' and consequently his curse was 'above every living creature'; he was the 'serpent' and therefore devoted to destruction, the 'lost sheep' because his nature poisoned the pure

Adamical life.1 So that we declare that 'Adam' did not sin, but the 'Devil sinned from the beginning,' giving the man-woman Ad-am the 'forbidden fruit'; the 'womb-man was deceived and in the transgression,' but in reality was not the transgressor. But when the Scripture says that 'Adam was not deceived,' that Adam (in the wisdom of God) is the 'second man' or last Adam, viz., Christ. I Tim. ii. 15-'The woman was deceived and was in the transgression; notwithstanding she shall be saved in childbearing,' etc., i.e., Ad-am the man-woman shall be saved (out of his fall) by the 'bearing' and bringing forth of Christ the eternal Man-child. From this it will appear very clear that Adam was the 'shepherd' mentioned in Zechariah as the 'Lord's fellow,' against whom the Lord calls upon his 'sword to awake' and to smite the shepherd, though he was in reality innocent - 'He did no sin, neither was guile found in his mouth'; but 'he was in the world,' and the error of the world (in religion) laid hold of him and defiled (be-deviled) the Temple of God.

The word 'world' here, is to represent the individual (Ward) who stood as the representative of all men, for the evil that was in the one was in all. And thus it was that the Lord in his first coming (as Adam) suffered for the 'sins of the world.' And now the innocent shepherd must suffer, must be 'smitten' for his folly; the Temple must be set in flames till the 'sin' was consumed, till the 'black'

<sup>&</sup>lt;sup>1</sup> It is impossible for any in the mortal life to realise the hopeless horror of this situation of the spiritual being become human, and only by being made immortal could it be suffered and endured. And the Son of God had actually to bear this condemnation and feel this terrible accusation, which was eternal pain, till the extreme and intense affliction brought home to him the cause of his awful position, and then the power and knowledge of his Sonship brought him triumphant over hell and death. And in the human nature all this was done, to save 'Ward' and us.

colour was purged out, and the 'blue' came in its stead, for the blue is the emblem of the *Divine* truth and *Heavenly* life.

'Awake, O sword, against the shepherd, the man my fellow, saith the Lord. Smite the shepherd, and the sheep shall be scattered.' Now this 'smiting' was the casting of Dives into hell, viz., into the awful grave of 'outer darkness,' a state where the 'Face of God was hidden' from Dives-or Adam in disobedience, and where a ray of mercy and hope shone not, but for a 'small moment' he was shut out (as it were for ever) from mercy, for this Death was the 'wages' that sin earned in defiling the Temple of God—'The wages of sin is death' (Rom. vi. 23); but in such darkness was Dives held for the time that he knew not that he should ever be restored, this was wholly hidden What else could cause his 'agony and bloody sweat'? for he was cast into the Hell and Death to sweat the foul or evil blood ('sin') out of him, till the Sanctuary was cleansed and obedience produced, which Dives must learn through these sufferings, as it is written (Heb. v. 8), 'Though he were a son' (by creation), 'yet learned he obedience by the things which he suffered.' So 'he was stricken, smitten of God, and afflicted; he made his grave with the wicked and with the rich in his death, though he did no violence, neither was guile found in his mouth. Yet it pleased the Lord to bruise him, to put him to grief, and on him was laid' (or caused to meet) 'the iniquities of us all.'

Now, mark these following words, 'Smite the shepherd and the sheep shall be scattered'; then the end for which the shepherd was smitten was the scattering of the sheep,

to effect the destruction of the disease,1 and that the lost sheep (the human nature) might be found again and brought home (with the Adamical-life) into the Christlife at the last, so that there might then be 'One fold and One Shepherd.' Then when the Adamical-life (created in the sheep, or the ground—the 'Dust') was smitten, the curse fell upon the 'ground' according to the Word-'for the Man's' (Adam's) 'sake,' because the dust blinded Adam and caused him to disobey, therefore the curse fell heaviest upon the ground; yes, it brought forth a 'Crown of thorns' for Adam; - 'And they clothed him with purple, and platted a crown of thorns and put it about his head, -i.e. he was charged with sin (signified by being 'clothed with purple'), and he fell down under it judging himself guilty, and the thorns pricked him at the heart; Ps. cxvi. 3-'The sorrows of death compassed him, and the pains of hell gat hold of him, which pains continued—ever lasted -till he saw the cause of his sin and fall, and until he could by justice clear himself, which he did at last by pleading thus, 'The serpent beguiled me, and I did eat.' The powers of darkness deceived me! Then the 'ram' (or sheep) 'was caught in the thicket by his horns,' and 'Abraham' (i.e., faith) 'offered him up instead of Isaac'the created Adamical life; for it was in the Ram that the root of evil lay that was communicated to the sheep, therefore it saith in the Prophecies of J. Southcott, 'And Satan's doom shall so come round, to be the Ram at last.'

Here you must see how the sheep was scattered, broken to pieces, 'scattered in judgment'—'his judgment was

<sup>&</sup>lt;sup>1</sup> A very necessary operation in the natural sense, as those who have charge of the animals well know.

taken away,'-because that which was written must be fulfilled, saying, 'The lofty looks of man shall be humbled; and the pride of man shall be brought low. I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. The wisdom of the wise shall perish, and the understanding of the prudent shall be hid; and the Lord alone shall be exalted in that day' (Isa. ii. 11; xiii. 11); and read Job xviii.—'The light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitened, and his own counsel shall For he is cast into a net by his own cast him down. feet, and he walketh upon a snare. The gin shall take him by the heel, and the robber shall prevail against him. The snare is hidden from him in the ground, and a trap for him in the way. Terrors shall make him afraid on every side, and shall scatter him to his feet. His strength shall be hunger-bitten, and destruction ready at his side. It shall devour the bars of his skin; the first born of death shall devour his strength. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. It shall dwell in his tabernacle, because it is none of his; brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. They shall drive him from light into darkness, and shall be chased out of the world. He shall neither have son nor nephew among his people, nor any remaining in his dwellings. They that come after shall be astonished at his day, as they that went before laid hold on horror. Surely such are the dwellings of the wicked, and this is the place' (or state) 'of him that knoweth not God.' 1

Then if all this was fulfilled on the 'sheep'—as it certainly was-will you not acknowledge Sir, that this was the lost sheep-'The lost sheep of the House of Israel.' 'Israel is a scattered sheep.' And now please to read about this 'scattered sheep' in the Prophecy of Jer. xxx., and to prove further that one sheep must thus be lost-devoted to destruction, read Luke xv. 3-8, and you will see the lost sheep found and brought back 'with rejoicing,' because 'the Son of Man is come to seek and to save that which was lost.' And here I must introduce another passage from the Prophecies of J. S. which is as follows:-- 'I'll save my frightened sheep.' See Jer. xxxi. 9-15- He that scattered Israel will gather him, and keep him, as a shepherd his flock,' etc. Enough is said we think, to show the shepherd, and how he was smitten, and also the sheep and the scattering thereof; and now it will be necessary to show what the Spirit means when it says, 'I will turn my hand upon the little The mind of man, Sir, bears an exact resemblance to a house or family, which consists of a Master and Mistress-a Male and Female Spirit as it were-as two ruling powers, we will name them 'Anger and Love';

<sup>&</sup>lt;sup>1</sup> Will not those who profess to believe in the letter of the Bible, rejoice and derive inexpressible comfort, when they come to see where and how these threatenings are fulfilled? Let them follow out (with the key Zion gives them) the various metaphors of this hyperbolical chapter (and 'all Scripture' the same), and know that instead of being personally concerned in the awful severity of the language, it was directed solely against that principle of error that caused the Fall of the First Man, and all are in truth the words of eternal Love.—C. B. II.

and these have children of different ages and characters, with a variety of ends and purposes, affections and thoughts, of appetites and passions, which may be ranked as the 'little ones.' But here I shall conclude this letter and leave the subject for the next, remaining meanwhile, dear Sir, yours most affectionately in the Truth,

ZION WARD.

An interval of ten days now elapses between this and the next, probably with the object of giving time for reflection on the new knowledge brought forth, and also that he may hear from the person addressed, as to his impressions, and so be enabled to judge how far he accepts, and to what degree of spiritual understanding he may have attained. The conclusion of the particular 'Parable,' and the interweaving of its connections (including in reality all the Bible, to the right discerning), affords ample scope for forming a judgment, and the fine parallel brought forward at the close, between the mind of man in nature and the great invisible spiritual work, would certainly give an insight to any individual disposed to be taught anew, especially such as have acquired and practised the habit of introspection, a quality Mr G. and his adherents prided themselves upon. Likely Zion received a 'communication' that determined the course he should pursue, as, on resuming, he writes the four remaining letters off day by day, and ends significantly on the 'vanity of man,' etc. (pp. 85-93). the intermediate space he was occupied (inter alia) in writing to Miss Clissold (a lady adherent of Mr G.'s) on the 5th, to be found (p. 95) in this Book. To Mr Pierce VOL. VII

on the 8th (Letter Series, future volume). To Mr C. Bradley, jun., on the 10th (future volume), and to Mr C. Bradley, sen., on the 11th (Vol. VI., p. 300). All of which, in his ever-varied style and wealth of illustration, and adaptation to each correspondent, contain valuable references and aids to these.—C. B. H.

In the letter of March 10, he states,—'I am very glad to have to inform you that Mr Greaves appears to see the nature of the Cause more clearly than at first; and I am writing him a number of letters on the meaning of the Scriptures, and on the subject of the Cause altogether, which he will print without any expense to me. And when fifty letters have gone, they will come out in a Book. Several have already been sent to him, showing first, how the Lord becomes poor, that we through his poverty might be made rich; and the Parable of Dives and Lazarus is explained to the full. I am chiefly occupied now in this work, and in public speaking, and am almost as much a prisoner, as when I was in Derby Gaol.'

## [Resumption of the Series.]

March 13.

## To Mr J. P. Greaves.

DEAR SIR,—In our last we spoke of the smiting of the shepherd and the scattering of the sheep; and now we come to speak of the turning of the hand (of God) upon the little ones; for Dives must not only die himself, but all his generation that he begat or made, must be destroyed, not a 'little one' of his must be suffered to live, as it is written of that 'evil generation,' 'They are a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will show no favour' (see Isa. xxvii. 11); again, Ps. 109, 'Let there be none to extend mercy unto him,' viz., to Dives, and so it was you know with him, when he was engulfed in the great chaotic gulf, Hell,—'neither let there be any to favour his fatherless children. Let his posterity (his former life with all its fruits) be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor

and needy man, that he might even slay the broken in heart.' A great many people have an aversion to this Psalm, and I have heard of Church of England Ministers that have refused to read it in the Church, they thought the language of it so dreadful, and unlike a 'Christian' spirit; 1 but they did not know the secret that it treats of, it shows clearly what Dives suffered for his rejection of the 'poor and needy man'-Lasarus, and the punishment was sharp but short, as it is written (Matt. xxiv. 22), 'And except those days should be shortened, no flesh' (i.e., Dives) 'should be saved; but for the elect's sake those days' (of suffering) 'shall be shortened.' So the punishment was intended to correct and save, but it must needs be severe, nothing less could kill in Dives the 'love of money '-earthly wisdom, carnal-mindedness-which you know the Spirit said was the 'root of all evil'; and until the love of those 'riches' was killed he could not possibly receive his 'better part'-Lazarus.

So God engulfed him in the abyss, and he went down into the silent grave of outer darkness, where there was 'weeping and gnashing of teeth' (Matt. viii. 12). By the teeth the Satanic spirit is meant; there was a striking of the Divine Spirit at it and a clashing of the one against the other, till the evil spirit was overcome. From which state Dives, for a short time, had no hopes of deliverance, so that he, thinking his state was fixed in the damnation for eternity, or a duration without end, felt a 'moment' of eternal ever-

<sup>&</sup>lt;sup>1</sup> Yet this is Scripture and the Word of God the same as parts they do accept, and those so affected by the language must acknowledge the power and office of the 'Mediator' here, who removes the 'veil' from off the Recorded Word.

lasting pain; he alone it was who felt the force and truth of those words (Matt. xxv. 41), 'Go ye cursed into everlasting fire, prepared for the Devil and his angels,' i.e., Dives and his children or little ones. 'Cursed be he that doeth the work of the Lord deceitfully; and cursed be he that keepeth back his sword from blood.'

Please read Jer. xlviii., for Moab here is the same character as Dives in the 'New Testament.'

Dives was appointed to the 'work of the Lord,' but, like 'Ananias and Sapphira' (Acts v. 1), he would not give all up,1 his riches blinded him; therefore the curse came upon him because he would do the work of the Lord 'deceitfully,' he refused to kill self—he kept back 'his sword from blood,' and for this Dives was hanged upon the 'tree of death,' fulfilling what is written, 'Cursed is everyone that hangeth' (or that is strangled or choked, dies with his blood in him, his blood not being shed) 'on a tree,' so that Dives not shedding his blood died in his sins,—'Without shedding of blood there is no remission' (Heb. ix. 22); he was accursed and must suffer the death. See Deut. xxi. 22-24-'And if a man have committed a sin worthy of death, and he be put to death, his body shall not remain all night' (i.e., to endless duration) 'upon the tree, but thou shalt in anywise bury him that day; for he that hangeth

Another of the innumerable parabolic instances of the hidden Wisdom of God—now revealed in Zion—which sets forth the Marvellous Creation work; but only He that hid could find. Ananias and Sapphira is Adam and Eve, or Dives and Lazarus, and as the names signify, 'first, the 'cloud of the Lord,' showing the state of ignorance and mystification (and second, 'relating or telling, also handsome') under which the creature was telling, in his self-wisdom, false tales of God from the letter of the Word; but after the Fall sees and tells the Truth.—' Handsome is that Handsome does.'—C. B. H.

## ZION'S WORKS

a tree is the cursed of God.' Gal. iii. 13—'Christ th redeemed us from the curse of the law, being made a rse for us,' etc.

Now here it must be borne in mind that Dives was a part of the Lord—the 'other' part, the part that was be joined to the bone, so that Dives may be justly med Bone-a-part (the symbol of the evil power, as a been discovered in the name, set in the outward orld); and as Dives was the Lord's own part chosen diappointed, which 'own received him not,' then he is accursed, this is the way those words must be undersood, 'He was made a curse for us'; for another ripture says (I Cor. xii. 3), 'I give you to understand at no man, speaking by the spirit, calleth Jesus accursed; do no man can say that Jesus is Lord, but by the Holy wost.' Certainly not; how could Jesus Christ be cursed? how could he be made the curse of God? we could God and eternal life suffer? No! 'No man

man' Dives) 'until the ninth hour,' the hour of prayer; then see those words (Jonah ii. 2), 'Out of the belly of hell cried I unto thee.' And the prayer was heard, which was the 'acceptable' prayer—'Avenge me of my adversary!'

Then Je-sus-Christ the 'Sun of Righteousness'—the Holy Trinity, arose in the soul, 'bursting the bars of the Grave, preaching deliverance to the captives, preaching the opening of the prison to them that were bound ("to the spirits imprisoned" in Hell or the Grave of darkness), and the acceptable year of the Lord and the day of vengeance of our God,' etc. 'They that sat in darkness saw a great light.'1 Then the departed 'Ghost' being returned, he that feeleth this in himself can say that 'Jesus' is Lord, treading the former 'riches' under his feet, and having dominion over evil, and thereby redeeming the lost Dives, the 'Sinner'; cleansing him by another process, as he did not (through his blindness) submit to the mild terms; however, this was decreed to shew the 'exceeding sinfulness of sin,' as the Scripture saith of Pharaoh (i.e., Dives, the same), 'For this same purpose have I raised thee up, to show forth my power in thee, and that My Name might be declared throughout all the earth'; i.e., that my Holy Name, ALOVAH the Creator, JEHOVAH the God of Israel, and Je-sus-Christ the promised Messiah, should be diffused through all

<sup>&</sup>lt;sup>1</sup> All believers in Zion, seeing the first fulfilment in the individual subject of it, can adopt and feel this language in their own experience. They know that this *Divine Spirit* is Lord, being risen from the dead, a Conqueror over Hell and Death; their captive minds are released into the full and glorious liberty of the 'Sons of God' (by adoption with the First-born into Life), and they ever rejoice with him in the 'vengeance' of God upon the powers of darkness that 'bound' them to 'sin.'—C. B. H.

the properties of nature or the 'earth' (man), and become incorporated therein, or be *mixed therewith*; thus Je is the root—the 'Father,' Sus is the stem—the Love revealed, and Christ is the second Son or 'Branch of Righteousness,' making, when grown up together, the 'Tree of Life.'

Then as the human being was designed to bear this Glorious Name, there was no way in which Infinite Wisdom could render human nature capable of bearing such an 'exceeding and eternal weight of Glory,' but by accomplishing his (Self's) utter destruction, letting him fall by his own counsels, and then casting him out from the Sacred presence of his God, casting him out of His sight, seeming to abhor, reject and despise him, and even seeming to laugh at his calamity, and when the 'Hell'-fears and 'Hell'-horrors came upon him, to mock his pain. Here read Prov. i. 24 to end. This was the 'Hell' into which Dives was cast-this was the 'Red Sea' in which Pharaoh was overthrown and all his host, —the sea of blood—the flood of the charge of sin upon him, for his showing no mercy to the 'poor and needy man' 'Lazarus,' or 'Israel.'

And this was necessary to humble him so that he should be able to bear the DIVINE NAME or GLORY, without pride; without such an humbling no being could bear it, but having, as we before said, been thus cast out into the Great Chaotic Gulf, and having been lost therein without a gleam of hope of restoration, being by no means able to help himself to even the slightest ray of comfort, then he could set a true value upon God his Creator, his Redeemer and Comforter, when the 'Comforter came unto him' bringing all things to his

remembrance, whatsoever was said before unto him.' Then 'wrath wounded unto death,' and brought down to hell—'to the sides of the pit'; then love healed, and brought up again; and thus perished the man 'Dives' for ever and ever, so that 'in the generation following his name is blotted out.' For by the fiery 'purgatory' the black (the sinning principle) was extracted from the created life Ad (red earth), and consequently, as the root was destroyed, the branches (or 'little ones') must all be cut off as time goes on—I mean New time, which is eternal. 'I will turn my hand upon the little ones,' i.e., my Spirit of truth shall destroy them all, as it is written in another place (Ps. xxi. 8), 'Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.'

Now the soul having gone through Hell for purgation, has transmigrated into another body, that is, into another life, the black colour which was the 'root of evil' is cut away; for you see (in the Word) how the axe (i.e., the word that curseth) was laid to the root of the tree; so the black—the disobedience which brought the death—is purged out, and the blue colour-Truth-is come in its Then the 'Royal law' is come and established, that is to say, the 'Right hand of the Lord' is come; for as disobedience was rewarded by death, and the overflowing flood of falsehood, so obedience is rewarded with life, and the Gift of the Holy Ghost-the Spirit of truth, which is the 'right hand,' the Hand of Divine power; therefore the Scripture applies here, which says, 'The right hand of the Lord is full of Majesty; the right hand of the Lord doeth valiantly; the right hand of the Lord is full of righteousness; the right hand of the Lord is exalted.' 'Thy right hand is become glorious in power.'

Then what is intended by this, is, that the right understanding of all ancient prophecy, and of all the Word given through the Prophets in all ages, is now come; then consequently the left acts not in the right hand work, it does its own only, and is a servant to the right, but as a man is not complete with one arm only, so God could not be known—He is not 'God with us,' nor could we be complete in him, till 'His right hand' and His 'holy arm' was made bare, and had 'gotten' him the victory over the powers of darkness in the human nature.

So now the right hand being made bare or visible, there will not be an enemy of the Lord, that has his hiding-place in the mind of man universally, that will be able to escape, the right hand will find them all out; for the happiness of the redeemed soul is to work in concert or in union with the right hand, to destroy the children of the 'adulterous bed,' fulfilling what is written, 'O daughter of Babylon that art to be destroyed, happy he that will recompense thee as thou hast served us; happy he that shall take and dash thy little ones against the stones' (Ps. cxxxvii. 8-9).

We shall shew out the 'little ones,' according to the Scriptures, as we go on; and we shall see their deformity, and that they are certainly 'children of falsehood,' a 'seed of evil-doers and mischievous persons.'

[It is manifest, from the mighty spiritual operations

depicted by Zion in this, that man, as he has hitherto been—a carnal, dark, dead being as respects Heavenly things, however excellent and learned in his own natural order, and intellectual in mundane affairs—must be 'destroyed' in his old mental properties and made 'anew' in spirit, to permit of his receiving or entering into union with the infinite purity of the Divine Nature.

No particle of earthly *pride* can remain, wherewith the mind of *natural* man is puffed-up with ideas of being made in the 'Image of God' in his *outward* form, and notions of being Sons of God, while he is but a mere rational being or superior animal.

Let all see their *mistake* here, from Adam's terrible fall, and the extreme and direful affliction necessary to convince him of his presumption in imagining *himself* a God, while yet but of the dust.' Then being reduced to nothingness, he is *prepared* for the exaltation of the Divinity of God.—C. B. H.]

March 14.

I am quite aware that what the Eternal Spirit is now sending forth to the world through this pen, differs altogether from the whole of every intelligence that ever appeared on the stage of time; and no marvel that the intelligence now going forth should so immensely differ; and no wonder if at the first reading or hearing of it, the mind should be ready to startle, and make a

stand, and pause for a little, not knowing whether to go backward or for-ward.<sup>1</sup>

Yet when the deeply-interested mind is brought to this pass, they would do well at that moment to consider what the God of peace and love has caused to be recorded in the Scriptures for their admonition and help; consider first that the Scriptures were given by inspiration of God, and that every word of them must be fulfilled, but that the way in which they should be fulfilled never entered into man's heart to conceive. God hid it from all people, till the time of their actual accomplishment or fulfilment in the Creation of 'Man' (i.e., the Lord), in his fall, and in his rising again, and in his Glorification, and in the establishment of the Melchisedecian Priesthood and order, all of which takes place in this 'latter time.' Then let them consider the words of the Spirit pointing to this great and marvellous work (Obad. i. 1), 'Thus saith the Lord God concerning Edom;'-that is concerning Adam when the 'heathen' spirit of the outward world gained dominion over the created Life, and caused his fall and his disobedience, then he was 'Edom'-'We have heard a rumour from the Lord, and an ambassador is sent among the heathen,' i.e., Wisdom herself is sent from on high, into the soul where the heathen spirits had all congregated,

<sup>&</sup>lt;sup>1</sup> Because hitherto there has been nothing but this world's outward wisdom and learning, and the *Spirit* had never spoken, except in mystery, signs and allegories. Then Zion's lucid directions for the guidance of a would-be learner of the *new* language, should be followed in the preparatory stage, till the *interest* is so captivated that it cannot stay or go back, but *must* press on, and a rich reward will be gained. For these great words of the Spirit are now spoken clearly in light and knowledge, and what for? but to establish the government of God in the heart, that the world may be swayed by His influence alone, and all other signs or types of Majesty and Royalty perish before the Supreme, whose loyal subjects we become.—C. B. H.

making the Temple of God a 'den of thieves.' Wisdom is sent with power to negotiate for peace with the 'rulers of the city'; she is sent to enlighten the understanding, to gain the will over, and sway it to allegiance to the Great God-Wisdom's King-and to influence the affections; for unless these 'rulers' could be gained over to the side of the Great King, no hope was there of ever dislodging the rebel troops; for, as man must be free, God useth no compulsion, the evil powers must be given up by the rulers—the voluntary act of the will, all the powers of the mind consenting thereunto. Well, let the reader 1 consider this 'female' Ambassador, of the time of her coming, and of her work, and let them see how the latter part of the verse shows the opposition she meets with from the 'heathen' spirits,—'Let us rise up against her in battle,' say they; then let them read the 3rd verse, and see how plainly the Spirit delineates Adam's 'Edom'-state—his 'red,' 'bloody' or sin state, and disobedience through the influence of the heathen spirits; and then see the 4th verse -the threatening against him, and how certain is his fall from Heaven's height into the low abyss, or great chaotic Gulf; and then, at last, let them consider how all ends gloriously. See the last words in the Prophecy, 'Saviours shall come up on Mount Zion to judge the Mount of Esau, and the Kingdom' (before in the possession of the rebels) 'shall be the LORD'S.'

<sup>&</sup>lt;sup>1</sup> Having either discovered or suspected that his writings were not fully received, or producing their true and desired effect with the person addressed, Zion, it will be noticed in this, takes to directing the general reader, irrespective of Mr G., who might thereby be impressed with his own shortcomings in respect of consideration of the Word; and throws a flood of light on those ancient and obscure prophecies hitherto treated with inattention, and (for want of the Interpreter) been unnoticed or misapplied.—C. B. H.

Is not this in perfect agreement with those words in the Book called the Revelation, 'The Kingdoms of this world are become the Kingdoms of our God, and of his Christ, and he shall reign for ever and ever?' Again, let them read the Prophet Habakkuk i. 5-4 Behold ye among the heathen, and regard and wonder marvellously; for I will work a work in your days, which ye will not believe. though it be told.' Again (I Cor. ix. 24), 'Know ye not that they which run in a race run all, but one receiveth the prize?' Then the Spirit advises the runner to 'so run that ye may obtain,' viz., the 'Crown of Life.' Then let it be considered that this 'Crown of Life' was not run for, and consequently was not won when this Epistle to the Corinthians was written (or dictated) by the Spirit, that it remained yet to be done; the Writing ought to be entitled the 'Epistle to Corinthus,' that is, an address of the Spirit (in mystery) to the 'runner' for the Great inestimable Prize, the 'Pearl of great price,' the Crown of Life, to whom that fulness and Ornament should be given, and to whom that Promise is held out, viz., 'Blessed are they which do hunger and thirst after righteousness; for they shall be filled' (Matt. v. 6). Then that terrible 'hunger' and extremity of want, and that raging 'thirst' must be created—'filling the soul with all concupiscence' before the Prize would be run for, or before the bold enterprise would be attempted by anyone;—' Necessity' (says an old adage) 'has no law.' Then when the time decreed arrives that the Prize is set up, God the Creator creates the hunger and thirst, by which such 'necessity' is laid upon the soul—the 'runner'—that drives it with an extraordinary supernatural power and swiftness to go out in

search of 'LIFE,' and he must find it or die; and the intense desire and longing after life is so unquenchable, the 'thirst' so piercing, the 'hunger' so driving in its power, that the soul makes its way (devouring all prudence and caution)-breaking down and leaping over and surmounting every obstacle in the way—till it gets even to the very SEAT OF LIFE, i.e., before GOD in the still eternity of the mind, where God is heard to speak! The Immortal essences are awakened in the deep of the soul, and all is SPIRIT, all is LIFE, all is POWER!!1 Then the command is given, then the command is broken-sin is committed, and death ensues, for 'No man can see God's face, and live.' Die he must, and into 'Hell' the soul must go, there to have its old life or nature purged away, and to arise again into 'newness of life'—a life that can live with God, and be ever with the Lord.

It is no wonder, then, that the language of the Spirit by the Prophets could not be understood, for they only foretold of this Great Work, but could not explain it—that was impossible; and it is no wonder now, that 'The testimony of Jesus, which is the Spirit of prophecy,' should be stumbled at; and yet it may appear a wonder, too, that any do stumble, seeing that the Living Book, viz., the Glorified body of Jesus, is now opened for all to

<sup>&</sup>lt;sup>1</sup> No need to call attention to the sublimity of the passage, one of the evermemorable utterances of God-man that transport the spirit 'beyond this little sphere'; but only to ask the earnest and candid mind, how such could be given without the actual experience, a mortal must be made the very subject of it to tell of joys unknown; he must taste of Immortality to speak of seeing the Invisible. Yet as the Scriptures tell so largely of Heaven and Hell, these two states must be realised by the created soul, one the eternal Glory-life, and the other the effect of its false imagination, through its disobedience and fall into darkness again. All decreed to make an end of Death, and bring Immortality to light.—C. B. H.

read, in which the mysteries stand open that were 'sealedup in the seven thunders' (Rev. x. 3), which the Prophet 'could not write,' i.e., could not explain, because the time was not come; truly they wrote of it, yet they understood it not, therefore it is said, 'Seal up those things which the seven thunders uttered, and write them not.'

Now the seven thunders uttering their voices, of which the Prophet tells, was to foretell that the power of God should in time be put forth to accomplish man's destruction, and to cause him to cease to be as he was, to break that 'carnal' being to pieces, and compel him to turn into the eternity of his own spirit, and that the eternity of his spirit should be worked out or outward, i.e., should predominate, which overcoming is God; and the old nature—which is the Satanic or corruptible life—should be brought under servitude, to fulfil what was written (Gen. xxv. 23), 'The elder shall serve the younger.'

Therefore, to accomplish this, the terrible voice of God—the 'Great trumpet'—must be sounded in the Kingdom of the 'old heavens and earth,' in man—in the Satanic dominions.

God must arise, as the Spirit expresses it in another part (Isa. ii. 19, 21), 'to shake terribly the earth'; and as it is also expressed in the Word of the Spirit given through a celebrated Prophetess, thus:—

'As the dreadful thunder from on high Brings down the rain, and then clears up the sky; So must the dreadful thunder of my Word First sound aloud the Coming of the Lord! And first my thunder must before Me roll To break in pieces the most stubborn soul.'

For the eternity was hidden in man, and the eternity

of nature is God; but the eternity could not appear till this breaking to pieces of the old earthly properties was accomplished, which old earthly life is compared to an 'earthen pitcher,' and the light, 'the lamp,' i.e., the eternal nature—the Divinity hidden within. See the beautiful and striking figure of this in the Book of Judges vii., read from verse 15 to the end. See, when the trumpet is blown, when the thunders roll, and when the pitcher was broken, how the lights in the lamps shine forth; and observe the effect, see the consequences, 'Every man's sword was turned against his fellow!' meaning, against his old self, against Satan; - 'the Midianites were routed and fled' (i.e., the children of Dives), and Gideon (i.e., the Power of God, the 'Breaker'—the 'Destroying Angel') 'brought Oreb, and slew him on the Mount Oreb,' that is to say, the old life was sacrificed to the new,1 fulfilling those words in Prov. xxi. 18, 'The wicked shall be a ransom for the righteous.'

Now the word 'Oreb' is expressive of a two-fold life, or a double nature entwined in one another. The first or old nature is represented by a 'black crow,' i.e., Satan, the 'instrument with teeth' (Isa. xli. 15), ready to devour, tear and destroy all good. The word Oreb has also in its substance or composition the idea of 'pleasantness' by stability, signifying that God, the 'Rock' or 'Stone of Israel,' should arise up to be a

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<sup>&</sup>lt;sup>1</sup> Here is one of Zion's striking paraphrases, with which his writings are so abundantly adorned, in flashing sparkles of light, condensing into a single sentence the pith and marrow of what he desires to convey or make manifest to the perception of the Reader. And, apart from the wonderful details of the unlooked-for explanation of the figure, this serves the purpose of at once enlightening the mind as to its nature, and shows the *right* meaning at a glance.—C. B. H.

'Commander' in the 'new man,' or in the eternal God-existence. Read Ps. lxviii.—'Let God arise, let his enemies be scattered; let them also that hate him flee from his face,' i.e., let the wicked principles of the old nature be slain, that the eternal nature God—the 'Righteous'—may be 'ransomed' from the power of the Grave, and arise to sway the Sceptre of Righteousness over the old earthly being, and damn or condemn his generation.

So 'Oreb was sacrificed on the rock Oreb, and Zeeb' (the 'Wolf') 'they slew at the wine-press of Zeeb.'

Now all the prophecies given aforetime may be compared to 'grapes,' but there was a time for them to come to ripeness; it was 'eating the sour grape' that 'set the teeth' (Satan) 'on edge'; and when the time came that the grapes were ripe, then there must be a 'press' wherein the grapes must all be gathered to press them there, to make the wine of the Kingdom. Why then, as all prophecy pointed to the Creation and Regeneration, they are all gathered in the 'fulness of time' into the soul wherein this great work is done, which, according to the old nature is a 'Wolf' ('Zeeb'), and there the grapes are pressed, there the 'ploughman overtakes the reaper, and the treader of grapes him that soweth the seed,' i.e., a complete reversal of all natural ideas and processes (see Amos ix. 13). And the treading of the grapes in the wine-press—the soul—slays Zeeb, the Wolf nature, making it to submit to and 'lie down with the lamb'-nature; the 'Wolf' Zeeb having its head-life taken off, and so Zeeb is slain at the pressing of the grapes in Zeeb. the heads of Oreb and Zeeb are brought to Gibeon, i.e.,

the 'Hill of God'; the Zion-life appearing, the 'evil princes' that reigned before are spoiled. See Col. ii. 15— 'He spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross' (or in himself), i.e., the Eternity is risen victorious above the earthly-life—'The Lord God omnipotent reigneth!' (Rev. xix. 6).

We will particularise the children, or 'little ones,' soon, and will show how they must all die, as we proceed.

[The reader must begin to discover from the pointed meaning Zion gives to every word of Inspiration, how wisely and cunningly the Scriptures have been given; in reality they are God's 'cryptogram,' or cypher, of which the Son alone could possess the Key. The 'wolf' has used the sheep's clothing long enough, and many have been deceived thereby; but as man in mere nature had no power of his own to find out the deception, it required a discovery to be given by immediate Revelation of the The deeply-devised trap to 'catch Great Originator. the foxes' has been effectual, and all earthly wisdom and learning must bow before the Heavenly light, the presence of which, shining forth through Zion, is the grand and only proof of Messiah-the New Spiritual Being.

With reference to the 'sour grape,' it is fully elucidated in his Epistle on Jer. xxxi., printed in Part II. (future volume), and may be read of at large in that work, pp.82-88, but an extract may be of use here in connection with the mention of the 'pressing of the grapes.' See Isa. xviii. 5—'... The

flower in which the sour grape is ripening is the womb of Providence, the full age of the world' (or 'fulness of time') in which the fruit of righteousness—the grape—must appear. This is the appearance of the Virgin Wisdom, but at the first she proves a sour grape to the man who touches her before the time, i.e., before she is perfect or ripe for human understanding; should the character appointed for her 'behave uncomely' toward her 1 (I Cor. viii. 36), 'he will find her a sour, yea a bitter grape. . . .'

March 15.

Truly the sinning principle has been in every being that bore the *image* of 'human,' since ever there were those inhabitants of the earth; I mean that so soon as they began to think upon things above their own life or sphere in which they were formed by the common order or Providence, then the sinning-principle—or the principle that at last caused the first (real) 'Man' to sin, or made the created being disobey his Creator;—this principle appeared in them as soon as they began to think and act 'religiously,'—although they did not know it.<sup>2</sup>

For there never was a time when the Spirit of God did not speak by men and women, prophesying and fore-telling of him that is spoken of by the Spirit in the

<sup>&</sup>lt;sup>1</sup> See p. 277 for the opening of this Scripture.

<sup>&</sup>lt;sup>2</sup> They had everything needful for the rational outward life, and did well so long as confined to their sphere on earth. But the desire to be wise in things out of sight was implanted in the race as an inherent principle, which led them wrong in their time; and was eventually to make the 'first man' break his bounds to find Wisdom.—C. B. H.

words, 'Behold, he cometh!'—neither was there ever a nation or a people or a tribe, or band of beings called human, but had 'Prophets' among them, who all prophesied of the Coming of the Lord; but to them it was not given to understand those mysterious prophecies, for the secret they contained was hidden in God. But the Prophets and people, imagining themselves wise, put their own meaning to the words of the Spirit, and set up systems of Religion upon their 'meanings,' or their conjectures of the Spirit's meaning, who spoke in mystery of the end of the 'old man' Satan, and the coming of the 'New Man'—'the Lord.'

Now they thought that they understood, I say, the Spirit's meaning, and hence sprang up the numerous 'religions' that are in the world; numbers of these have set up men and women of various particular names as their 'Saviour,' because the Spirit by the Prophet speaking in mystery of Christ ('Him that was to come'), spoke of him in that person's name, one who was among them and of their company perhaps, or one of their tribe, or else some great Prophet of theirs. An instance of this, we have in Mahomet among the Turks, of Brahma among the Brahmins, and of Vishnou among the Hindoos; for the Spirit spoke of Christ under these names. As an example, the name Mahomet or Mahomed signifies 'the praised,' and so in Scripture (Gen. xlix. 8) you read, 'Judah' (i.e., Christ), 'thou art he whom thy brethren shall praise'; and so with all the names of those characters that have been set up by the people in all nations as the Great One, and immortalised by them; in each name there is a mysterious meaning which set forth Christ in the inward sense of the name, whatever the name might be answered to Christ—his nature or character, and the way and manner of his coming likewise was mysteriously foretold in the name, or in the various names.

But because the Spirit particularised this or that name, and said great things of such, the people—sometimes by the wisdom and advice of the Prophet through whom the Spirit spoke-or through their own councils, sat up the person bearing that name, and in their imaginations 'immortalised' the man or woman. And we need go no further back than our own times to see an instance of this, in Mr Elias Carpenter, of London, who, because the Spirit spoke of 'Elias' (by a youth named 'Joseph Prescott, and a man named Dowland'), he, Mr C.—being a leading person among those who were with Joanna Southcott at one period—thought that he was the character mentioned and intended by the Spirit. For very frequently it was told through these Prophets that 'Elias' should go forth, and go before in the Kingdom of God, 'preaching the everlasting Gospel,' etc. Mr Elias Carpenter judged that it was he himself that the Spirit meant, and several others thought so too, yea, were firmly persuaded of it; and Mr C. took upon himself the office, and no power to this day can persuade him to the contrary; he would count any man his bitter enemy that would attempt by the most spiritual argument possible, to dissuade him from the infatuation.1 Just so it has

<sup>&</sup>lt;sup>1</sup> The ways of God are so designed as to take away wholly the self-consequence of the animal man; for such is his self-importance that he feels qualified to assume any office, however dignified and exalted, without possessing any real credentials for it in his own nature. Zion in his first Book, 'The Vision of Judgment,' published year 4, clearly invalidates the pretensions of

been with all people, in every nation of the earth, and in this way the 'Serpent' came to be almost universally worshipped, because 'Christ' was spoken of by the Prophets, under that emblem; the people idolised the serpent and worshipped it, because the Spirit said (Gen. xlix. 17), 'Dan' (i.e., Christ the Spirit of Judgment) 'shall be a serpent in the way, an adder in the path, that biteth the horses' heels, so that his rider falls backwards.' Now the serpent is an emblem of Wisdom, viz., of the Spiritual wisdom that should be given to the human mind in the end, for its companion and helpmeet, that powerful 'Nachash'—the promised Seed that should be the 'Biter' of the 'head' of the first Nachash (the serpentine wisdom that led the real man—the love-spirit in him—to eat of the forbidden fruit, and caused his fall), and thereby destroyed his power; while the first Nachash could only 'bite his heel' [or tail, which signifies the 'natural' life in the man to whom this powerful Nachash-WISDOM should attach itself for manifestation. By the biting of the tail is meant the mental sufferings that Wisdom's disciple should have to go through, while the selfhood was being poisoned to its destruction; therefore the 'promised Seed' ('Shiloh') becoming human in a vessel prepared (which appointed prepared vessel is the 'heel'), the first Nachash (i.e., the desire to be wise, and striving and reaching after that wisdom unlawfully, as a 'natural man') 'bit' or 'bruised' the heel of the promised Seed; then the promised Seed ('Shiloh') was compassed about with the 'iniquity of the heel,' this was the 'evil day,'

this Mr C., and proves that he had not the *spiritual* functions of 'Elias,' but he was enclosed in the 'fat' of his own wisdom.—C. B. II.

## ZION'S WORKS

Ps. xlix. 5—'Wherefore should I fear in the days vil, when the *iniquity of my heels* shall compass me t?' for this 'bite' caused the 'sufferings of Christ,' the 'heel' or the humanity—the 'natural man' felt sting of Death.

Then the All-powerful Nachash stood up in the soul the promised Wisdom was given), and laid hold on Head life of the first Nachash or first Wisdom (that e to arrive at and get to the God-head Source by wful means), and bit or bruised that 'Head-life' by ng the blame on it, and putting-up the Cry to the t eternal Source—'Avenge me of my adversary!' was Nachash against Nachash, or Kingdom against dom, or 'Nation against nation'; or Self against self; wen against heaven, or Paradise against paradise, or st against Christ—i.e., the 'Last Adam' against 'the ; or, to sum all up, The true Wisdom against the wisdom in the one soul of the First Man! fulfill-

name of the being, in whom this spiritual Work and Wonder was performed to fulfil the Scriptures.

So then by Nachash—the first or corrupted wisdom, man fell from his Paradisical-life, so by Nachash—the once-hidden *Heavenly* wisdom, he must arise out of his fall, and be thereby redeemed from 'sin,' 'death' and 'hell.'

Therefore, a 'serpent of brass' (signifying boldness and confidence) was lifted up in the wilderness for the bitten Israelite to look upon (i.e., to receive), that by the reception of the true Christ-life or Wisdom-the last Nachash, he might be healed of the bite or 'sting of death.' By the Israelite is meant the created life Adam, who was bitten to death by the fiery flying serpent the 'Prince of wildness,' or by his wild imagination thinking to climb to Wisdom's height before the time; for it was impossible he could have it before he sinned and fell, and suffered the punishment due to transgression; -so that the 'fiery flying Nachash' bit him to death, and now the superior Nachash must be given him to heal that bite, and thus the 'crooked serpent' is made the 'straight or upright serpent.' The superior Wisdom or Nachash-Christ, turns round upon the first Nachash, and condemns the attempt of the human mind, which under that 'Satanic' influence made the bold and unwarrantable, impious attempt to attain or reach unto the (promised) Divine Wisdom or knowledge. This was the sin brought about by means of the first Nachash; but the Divine wisdom and knowledge, or 'Divine nature' and life must be obtained through the sufferings recorded in the Scriptures; so by Infinite Wisdom the whole was contrived from first to last, it was infinite

wisdom which caused the fall, and brought upon the poor fallen created being the sufferings and 'bloody sweat,' to make him capable of bearing the 'fulness of the God-head bodily'; then the first Nachash is good forasmuch as it provided the eternal good ultimately, and both serpents or Nachashes are one in reconcilement.

For it was 'Mercury' the Messenger of Jove (or the Eternal Wisdom put forth) performed the whole, to work DIVINITY in man; therefore Mercury is represented in the 'Heathen Mythology' (by-the-bye, all dictated by the Spirit of God) as carrying a Caduces or Rod in his hand, with two serpents twisted round it, and Kissing each other. And this made the Roman Ambassadors carry a caduces in their hand, when they went to proclaim a peace. said that Apollo gave Mercury the rod and taught him the virtue of it, and Mercury tried it first upon two serpents (or Nachashes) that were fighting, and when he threw the rod between them they were pacified, from whence-forward Mercury carried those serpents—who twisted themselves round about the said rod-along with him. Now the Ancients said, that Mercury, and the knot that bound the two serpents together, and the two serpents, represented the four Deities that presided over the Nativities of mankind; and truly they said right, although they knew not the mystery. The two serpents twisted together and kissing each other, they said were the Sun and Moon, the knot was necessity, and the Kissing denoted love and reconcilement.

The truth and substance of all this is, that the first Nachash in the *first* life (or 'Adam') was the Moon, the last Nachash or 'promised Seed' 'Christ' or 'Shiloh,'

was the 'Sun of Righteousness,' the 'knot' was the dark mystery of the 'Fall'—the 'Gordian-knot' necessity, and the two serpents kissing each other, signified that Love was at the beginning the worker of the fall, and Love would be the finisher of it, and that all should end in the manifestation of love and goodwill to man, in his complete Redemption and Glorification, and we may say, in his Deification by the coming of the last Nachash, the promised Seed, to 'bruise the head' of the first Nachash.

Apollo, the Ancients said, was the God who presided over the Choir of Muses; it is true; Apollo signifies God (in Scripture) the Inspirer of the Prophets which are the 'Muses'; and Mercury with his Rod is the Wisdom that interprets the dark mysteries of their sayings;—so when Mercury threw his rod between the twins—Adam and Christ (the same are Esau and Jacob when the two struggled and strove together in the womb—i.e., in the soul, 'Rebekah'), they became united as one for evermore.

The wisdom of God was seen as much in the sin and fall of Adam, as in the obedience that brought Redemption, for if there were no sin and fall and curse, there needed no repentance and obedience, and consequently no Redemption; and the whole of this shows, that Adam was the 'Lord' in his first state, and Christ is the same in the second coming after the fall and resurrection, having conquered 'death,' 'hell' and 'the grave.'

<sup>&</sup>lt;sup>1</sup> How often is this the case, as typified in our social sexual life, where the highest feeling of our nature leads to imprudent acts, and entails much and prolonged unhappiness, and yet all may end happily at last.—C. B. H.

And a striking illustration of this spiritual work, of Adam bit by the serpent and cured by virtue of the same, you see in nature. Let a man be bitten by a viper so venomous that he must, without a speedy remedy, die; let him take the same viper (which he can easily secure because it goes into a stupor after it bites) and hang it up by the tail to a fierce fire and roast it, take the oil or fat that drops, and anoint the poisoned part, and it will kill the venom, and completely cure the Patient.

[The recognised principle of chemistry and medicine, of 'Like cures like,' applies in the same way; as the use of poisons to effect cures demonstrates. All through, Zion has shown this wonderful process under various figures, and yet in perfect harmony with the design. The pure life 'Adam' was made flesh at first or dust, and then the serpent could bite, for it had something to feed on; and this done, he falls into oblivion of all the happy Paradisical life, till the 'fiery trial' of mental sufferings reduced the flesh or fleshly mind into its very essence or oil, and this 'part' is 'anointed' with the spirit and power Christ, the same Divine spirit as first inbreathed and took mortality upon it, but now risen Immortal from the death into which it fell, saying, 'O Death, where is thy sting?' And the human essence, first bitten through temptation, is rendered invulnerable against all such by the Quickening Spirit, for 'once bitten is twice shy.'—C. B. H.]

March 16.

When this subject is considered, it will account for the serpent being set up by several nations of the earth as an object of worship and adoration; and it will account also for the setting up of various characters as 'Him that was to come,' 'The promised Seed,' the 'Great Nachash,' the treader of the 'Old serpent.'

We say that the sinning principle was in all beings, it appeared in all people of all nations, when they began to act 'religiously.' Certainly they were not born in sin when they came forth from the womb of their mothers. No, they were not in sin then, as has been taught, they had neither sin from any 'original' cause or source, nor were they actual 'sinners'; for it is a grand mistake, indeed, to say that they were the offsprings of 'Adam,' for we have shown who Adam really is according to the Scriptures of truth, so that the generations of animal man could not be the children of Adam, and consequently could not have his sin entailed upon them, they were as free from 'sin' as young lambs. when they began to think, and imbibe the religious opinions, and to adopt the Idolatrous worship that was in the world before them-each one as he came into existence—then they accumulated sin by heaps.1

The Spirit of God gave pure and true prophecies

What an astounding and merciful inversion of the order that men have established in their thinking, is in the Doctrine here revealed. It is evident that the inhabitants of earth are (of their own nature) pure, harmless, innocent and simple, and had no faculty to go beyond their sphere in knowledge, but as they prefigured 'Adam' in their outward being, shape and constitution, they must make the attempt to be wise, and corrupt the Word of God by their 'reason' that it might 'become sin' in the 'appointed one' of their species ('the sinner,') to receive the punishment thereof for all.—C. B. H., January 31, year 64.

of the coming of the All-wise Nachash-the Wisdom of God - Christ, i.e., the Glory-man, the Light and Life!—but men changed the Spirit's meaning, and, to use the language of Scripture upon this point, 'they changed the glory of the Incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things' (see Rom. i.). Therefore has the whole race of beings called men, even down to this time, been given up to 'vile affections,' and they are 'without understanding, covenantbreakers,' etc.—this they all were, although they were ignorant of it, and so it is said (Acts xvii. 30) that at 'the times of ignorance God winked.' But the sinning principle, and the very cause of Adam's transgression, was in them all; God 'winked' (i.e., took no cognisance of their doings), because He knew that they had not the understanding to comprehend the Spirit's mysterious way of speaking; and although they were all sinners in this sense as we show it, yet it was not against God; but now 'God is in Christ' (the True Light and Life) 'reconciling the world unto himself, not imputing their trespasses unto them,'-i.e., God is in this Light going forth through this pen, showing the truth of all things, and clearing men of the charge of sin, 'taking away their sins.'

Why then, instead of Adam entailing sin upon all the generations of men, and conveying it to them all, making them sinners;—we shall prove that it is the exact contrary, vice versa; it was the sin that was in them all, that affected the created man Adam, when that life (called 'Adam') was created in one of the

'idolators'; for Adam, as we before said, is the first part of the Lord,-for he was of God (see Luke iii., last verse), i.e., Adam was a life created by God in the mere human life of one of those that sin dwelt in, and in this way it was that the Lord took upon him mere humanity and became One with it. So that 'Adam' was an incorporeal, invisible being of itself, even as the mind of man is invisible, but took the human mind for his body—the mind of the 'dust' or being, in which he or it was created; therefore Adam was another life added to the mere animal soul, and being created out of the 'dust' he consequently was 'dust,' and all the 'sins' (false doctrines and wrong notions of God) that ever were in that principle fell upon him, and it was these sins that drove him out of Eden, and expelled him from Paradise, and caused his sufferings and death.

Then Wisdom (the 'serpent' or Nachash) was in him, but had become one with the 'dust,' seeing only as they saw, and worshipping as they worshipped, and was as blind as them altogether, as it is written (Isa. xlii. 19), 'Who is blind as my servant, or deaf as my messenger that I send?' And the 'iniquities of all' were caused to meet upon him, he partook of their nature, and understood the Spirit's word given through the Prophets, just as they all did; and by these 'sins' he was 'blind from his birth,' he knew not his own creation—the end for which he was created, and was ignorant of the birth that was to take place in him, of the All-powerful Nachash—the 'promised Seed,' for which he was to keep himself pure; and therefore the wisdom of the world upon the Spirit's words given

## ZION'S WORKS

rough the Prophets, was forbidden him, he was not 'touch, taste, or handle' it, which all was to 'perish ith the using,' it all being the 'doctrines and commandents of men,'-the 'crooked Nachash.' But this was it at Adam took, for he was a 'part' with that 'flesh nd blood,' fulfilling what is written (Heb. ii. 14), 'Formuch as the children were partakers of flesh and ood' (meaning darkness and sin-the disobedience), 'he so likewise took part of the same'; the sin of all the orld then, he yielding to it and obeying it, cast him at of Paradise into 'Gehenna'-the rack and torment 'Hell,' whereunto he was sent to get cleansed or urged from the filth and leprosy of sin, that when he ad endured the sufferings and chastisement, he might e made capable of bringing forth in himself the romised Wisdom or Nachash, or 'straight serpent,' that ight bite or bruise the Head-life of the first Nachash, r the wisdom that betrayed him into disobedience.

brings in and establishes that Wisdom and Power that shall be everlasting righteousness and life to all men.

Now from this it is plain, that though all the world of men and women were 'sinners' (i.e., the Spirit that made Adam sin was in them all), yet that they were not charged with transgression, because they knew not what was 'sin' in reality, and 'no law' was given them, that is to say, there was nothing 'clean' or pure—no Divine life—created in them that they could defile, and they had no command immediately and directly given to them, to abstain from viewing or considering or understanding the Spirit's words in the way they did; and 'where no law is there is no transgression.'

Therefore the Nachash was the sinner (i.e., the Wisdom of the world—the Devil), and that Nachash deceived Adam and made him disobey; so that, at last, Adam (in reality, and of himself) did not sin, it was the Devil that sinned, the 'old serpent' that was IN the world since time was time; yet was not a devil (in manifest act and deed) till it made Israel or Adam to sin, then Adam (through his ignorance) joining with the Serpent, created a Devil, 'viz, 'Confusion,' 'adultery,' 'fornication,' 'witchcraft,' 'rebellion,' 'murder,' 'idolatry,' and every evil work.

Now, as a further proof of the truth of our assertion, that it was the sins of the whole world of men that made

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¹ As Zion expresses it elsewhere, 'it made the created being vile, and he became a De-vil or fallen God,' for the mixing of the outward wisdom and mere reason of man with the 'living breath' or immediate life of God, in the human soul of Ward, defiled the virgin purity of the essential Word, and corrupted its intent and purposes, thus rebelling against the order of the new creation, and becoming an 'Adversary' to the 'right ways of the Lord;' and by understanding the Scriptures in the letter in the worldly way, they were 'wrested to his own condemnation,' till he saw the cause.—C. B. H.

'Adam' to sin, and that 'sin' was not imputed to any of the beings that were before him-I beg to refer you to the words of the Spirit 'Paul' (Rom. v. 13), 'Until the law sin was in the world, but sin is not imputed where there is no law'—then what does the Spirit of God teach in this, but what we have been telling you, viz., that 'sin' (darkness) was in the whole world of men and women from time immemorial, all along 'till the law,' or till the command was given to 'Man'—to Adam; but sin was not imputed to any of them, it could not be laid to their charge, for the reasons already given, because they had no life to whom or to which God could give the command; they were made in their own proper order, and no more was expected from them than what they had given to them, and that was a life that was a mere (but superior) beast-life, and it could not rise above its own sphere; and if they conducted themselves well they had the comfort of it, and if the contrary, they suffered pain in their existence and in their sphere; and when their life was extinct, they were altogether no more. Adam now-or the Lord become man, was a 'Man of God,' a Being infinitely superior to the beast-man, but he was interwoven with the old nature, and being of so superior a nature he was an accountable creature; but none of the beings called 'human' that dwelt on this Globe prior to his creation, were 'accountable,' only so far as this outward life went, as we have before said. they did well, it was well for themselves and to their comfort here, but if not, it was otherwise with them, and they had no longer existence than here; none of them went either to a state of happiness or to a state of

torment after the death of the body, as has been thought by all, or nearly all of them, for 'sin was not imputed where there was no law.'

But God gave to Adam a law—a command to keep himself pure, because in the secret purpose and mind of God he was designed for the Birth-womb or Temple-body of the Glorious promised Seed—God, the Only Wise—the eternal Son; but God did not tell tell him this secret, but he, being brought forth and put into the happy Garden or State, 'Eden,' where the beast-nature and all its poisoning powers was chained down from him for a while, and being the creature of God—the creation of His power in a peculiar sense—infinitely, we say, above the 'beast-man,'—God had a right to command him, and to have obedience from him; and God, his Maker, was under no necessity to inform him for what purpose, or for what Glory he was designed in future.

Adam was happy in Paradise while innocent, and it was his duty to obey, yes, and obey he did, and obey he would (and that was proved), till the Nachash was unchained and let loose to tempt him; and this was necessary to let Adam know that he was not 'Life' itself, or Self-existent, but that he was the work only of the Creator. For he was so glorious a Being that

Here was manifest the pride that dwells in the 'dust,' for being quickened into life by the very 'Breath of God,' he felt immortal, and knew not but that he had eternally existed; but such was the influence of human selfhood (not then destroyed) that he imagined this supreme exaltation was attained of his own innate power, in total ignorance of the Wisdom that made him, and therefore he must 'return to the dust' out of which he was formed. So mere men in nature will presume (without any warrant of Divine visitation or experience) in their self-wisdom to take the commands of the Spirit to themselves, and write and talk of the Word of God as if it were their own, or addressed and applicable to the animal beings of the earth.—C. B. H.

he was ready to think that he himself was 'The Man,' Him that was to come, Elo-him or Jehovah, the promised Messiah, or ONLY ONE!

This is the truth of the matter—Adam was 'Our Lord,' the first-created 'Lord'—Lord of all below Himself, ABOVE the rational mankind; but there was a Greater Lord to come, viz., Melchisedec, i.e., the Holiness of God out of God's own essential DEITY, was yet to come, Adam's Redeemer, that Powerful Nachash—the Promised Seed.

But that Lord, and the Glory of that Day, Adam saw not then (when in Paradise), it was hidden from him; therefore, for two grand reasons, the Nachash ('Satan') must be let loose to tempt Adam, which we will speak of in our next.

[With all the minute and careful exposition of the marvellous inner working of God in the soul of Zion, set forth in language and idea so aptly chosen for the subject, in these letters hitherto, yet it was evident that conviction was not carried to the mind of the person addressed. This is to exemplify how the self-righteousness of man, aided and abetted by high 'intellectual' culture and education, combined with the adjunct of temporal wealth and social position, will resist the spiritual intellectual Light which emanates from God, independent of man's art and contrivance. Zion, in a previous letter to C. Bradley, jun., of November 8, year 9 (future volume), has a clear view of Mr G.'s 'large stock of self-righteousness,' and details the misdirected efforts of self-opinion on his (Mr G.'s) part, to move him (Zion) from the position in

which God had placed him; and it is apparent throughout these letters that there is an objective as well as subjective intent, to expose and reprove the besetting weaknesses of mere human vanity, and a design to inculcate that rarest of virtues, humility-which is found summarised in the next and concluding letter. grievous to the enlightened mind to think that the patient sufferer of those indescribable woes, allotted to the false belief and 'abominable' wrong notions of God current in the 'religious' world, who endured the punishment due to these spiritual evils, thus becoming the martyr for the human race as an example of their folly, that thereby the Heavenly Knowledge should be gained for all,-should be mocked, derided and misrepresented by those who never had any experience but of their own tuition and arrogant assumptions. This receives, however (according to the purpose), a fitting and dignified answer at the close.—C. B. H.]

March 17.

It is said in Scripture (Ps. xxxix. 5), 'Man in his very best estate is altogether vanity,' i.e., Adam was a created being, and he must be proved weak, and in him this Scripture must be found true, for man now in Paradise was in his 'very best estate,' but this creature was 'made subject to vanity.'

The Nachash that was confined down within him for a while, so that it could not touch him, was now liberated from his or its confinement, and left to tempt the man, and Adam fell by the temptation and lost his Paradise, and was cast into the Great Gulf where he was lost; this 'crucifixion' or crossification was absolutely necessary, first, to let Adam know that he was a being in whom, of himself, there was 'no help;' and in the next place, that by plunging him into those awful sufferings of which the Scriptures so much speak, he might be left wholly comfortless, and by means of this experience of Hell-torments, his senses might be awakened to look for the promised 'Comforter' and Redeemer from sin, death and hell—into which Adam had now fallen.

And the punishment was necessary also to show God's abhorrence of sin or darkness. Now, and not till now, did Adam see the necessity of the coming of that 'other Comforter,' viz., the fulfilment of the Scriptures; and now as he mused on all that had happened to him, the fire kindled, that is to say, the promised Seed—the All-wise Nachash, began to be born in him. Wisdom began to arise in him, and tell him to 'arise' and 'bind on his sandals,' i.e., to put on strength. See Isa. lx.— 'Arise' (Adam), 'shine, for thy light is come, and the glory of the Lord' (Nachash, the promised Seed) 'is risen upon thee.' As much as to say, 'Now, Adam, as the Nachash that lay concealed in you, but yet entwined with your created existence, is now becoming incorporate in your being, you shall arise out of your fall.' And so it was, for Wisdom now, in the created and fallen being,

<sup>&</sup>lt;sup>1</sup> We see this represented (in the minor degree) by our temporal life and constitutions, whatever may be enjoyed in it for a season, all is strictly *limited*, whether prosperity, health, wealth, fame or love, nothing we can call our *own* substantially, everything subject to change, fluctuation, depression and loss, and nothing *secure*. So that there is no *basis* for 'vanity,' but every inducement to the humble mind to lay low before God's Wisdom, and receive and possess *His* free and gracious *Gift* of *Eternal* Life and Love.—C. B. H.

claimed the Promise that was made to the created 'man' and sufferer, and it was obtained.

The 'promised Seed' came in 'power and great glory,' redeemed the lost, and took Adam with him into the Heavenly Life or Divinity; for Adam, the created 'man' or life, was formed and designed to be the Temple of the un-created life—the Holiness of God, Melchisedec or Christ, the true God-nature, and the 'twain are one flesh,' 'one new man'; and the Holy life 'Christ,' is the destroyer of the first Nachash that defiled the Temple of God, Adam, and it is written in allusion to this (I Cor. iii. 7), 'If any man defile the temple of God, him will God' (i.e., Christ—the Emanation) 'destroy.'

I will now ask your consideration of a passage of Scripture in I Cor. xv., that proves in the most clear manner possible what we have been just showing, viz., the first and second state of the Lord, his first coming to suffer when the name is 'earth' and 'redness'—the 'earthly man,' and his second appearing in the same soul, when the first life 'Adam' puts on the promised Glory 'Christ,' i.e., the 'Sun of Righteousness,' the 'Heavenly man'-still retaining the name 'Adam,' as it is written in this chapter-'The first man Adam was made a living soul; the last Adam a quickening spirit.' Again, 'There is a natural body' (i.e., Life), 'and there is a spiritual body'-or spiritual life. 'There are bodies celestial, and bodies terrestrial; but the glory of the celestial' (i.e., the God or Christ life) 'is one, and the glory of the terrestrial' (or the 'Adamical life' of the Lord) 'is another. There is one glory of the sun' (Christ), 'and another glory of the moon' (Adam), 'and another

glory of the stars,' i.e., the children, or the innumerable lights or knowledges which now appear, that the first man and the second man are come together and shown to be one, but in their own proper order or way of coming.

Again, 'One star differeth from another star in glory, so also is the resurrection of the dead.' Certainly so; thus it is when the dead (the crucified) Adam riseth from the dead, putting on the other glory-Christ. man's disobedience' sin entered into the world-into the first man, sin slew him, and the death and crucifixion took place; for the disobedience made an uproar, and that was the Devil, it made the created 'Lord' But by the obedience of the same one man, the 'Saviour' came into the soul; 'many were made sinners' by the disobedience, yes, for now it was proved hereby that sin was in all people before the law was given to Adam; for we have shown that it was their sins (being his also, as he was made out of the dust) that cast him out of Paradise, and caused his bitter agony and 'bloody sweat,' and his descent into the Hades.

But now, that by his obedience, Christ is come— 'The Lord our righteousness,' the 'Prince of Peace'— God imputes not their trespasses to them, but this Light shows that though they were all wrong or unrighteous, yet they were righteous because there was no law to sin against, consequently there could be 'no transgression'; so 'by the obedience of one, saith the Word, shall many be made righteous.'

Yes, and they that receive this 'good news' (these truths), shall enjoy the Knowledge of their son-ship and

joint-heirship with the Son of God! Let men but open their eyes and see this Glorious Light, and they will find that the 'Mediator' between God and man is come, who so 'counsels' that he will free them all from the charge and imputation of sin, and that upon the most just, Scriptural and equitable grounds.

Well now, see what a discovery is here made, viz., that instead of Adam's sin entailing misery upon all human beings, it was their sins that brought misery, and the 'pains of Hell and sorrows of death' upon him, 'who bore all our sins in his own body on the tree' (I Peter ii. 24)—bore the charge of them and the punishment due to them. But what 'tree' was this? for life is called a tree, and death is called a tree!—the taste of evil and the taste of good is the Tree of Lives, the 'tree of the Knowledge of good and evil'; it could not be on the tree of life that the Lord bore the sins, it must have been on the tree—death. O! how bitter was the fruit of that tree, was it not 'wormwood and gall'? when the man one hour was in Paradise, and the next 'driven out,' and sent down to the cold chambers of the Grave, rejected of God, despised and abhorred, put to grief and persecuted by the Angel of destruction, even to the lowest Hell! driven into darkness, cast out, damned, and the Gate of Mercy shut upon him, and the flaming sword flashing vengeance in his astonished, affrighted face, forbidding him ever to return to the blessed abode which he had now lost! A doleful wanderer and vagabond, a fugitive hateful to God-so it was to him, while the 'short gloomy day' lasted, he being 'forsaken of God'-to angels, and to himself. He sought for

extinction, but it fled far from him, just as it is written in Rev. ix. 6, 'In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.' Was not this the tree on which the Lord in his first coming (as 'Adam' or 'Jesus') bore all the sins of the world? Yes, this was the tree, and its fruit was indeed bitter!

O then, fellow-men, will not this make you sorry that your 'sins,' your 'idolatries,' your 'witchcrafts,' your 'false doctrines,' your establishing vain systems of 'religion,' and your pretending to be wise and to know the way of the Spirit, and by that—your self-conceit—falsifying God's sacred Word in your pride and ignorance;—will you not be sorry, I say, that the punishment due to these spiritual wickednesses in your 'high places' (or minds) brought the 'wrath and indignation' of God, the 'terrors of death,' and all the woes made mention of in Scripture, on the first-created being, and your Brother?' 'Is it nothing to you, all ye that pass by, come and see if any sorrow was like unto my sorrow' (Lam. i. 12). Not that God was 'angry' with his creature, though he had sinned in the way he did, for

<sup>1 &#</sup>x27;Brother' to us all in the outward likeness, nature and figure; Lord of us all in superiority of spiritual knowledge—a different kind from that obtained at the schools it is palpable—from another and higher sphere, Heavenly and Divine. But this could only be attained by mortals through the annihilation of old self, and the one chosen to 'approach unto God' must be made 'living' in order to die the soul death, and overcome it by the resurrection; and must endure the inconceivable torture of a 'wounded spirit' that he might be healed with Divinity. Those who have hearts to see and believe in this great sacrifice, its beauty, and necessity to end the long night of error, will not resist this appeal to the voice of conscience, but in sorrowing sympathy feel their indebtedness to the beloved sufferer, who delivers them from so great a death, and gives them share of his eternal life. Others may 'pass it by,' contented with the self-sufficiency of this mortal state, and such will have all it can give and no more.—C. B. II.

he did not know sin, and he did no sin, but was 'deceived,' as you all were all down through time; and God must show his abhorrence of your 'inventions.' You have all falsified His Word and set up 'idols' in your imaginations, and you have made 'images' to worship, you have all put your meaning to God's Word given through His Prophets, you were impatient to be wise before Wisdom was given, and you have reached after Heavenly Knowledge or Divinity, and striven by unlawful means to get it, for 'Wisdom' was not in your nature-no, not in the most learned of you! And you have in your pride and ignorance made yourselves 'great men,' and in your vaunting have taken offices (some of you), which you have presumed to call 'holy orders,' and names and titles that were never given you of God. And you have set up vain and false opinions, and 'preached' false doctrines, and established modes and forms of 'worship' which God did not direct, and for which you had no warrant in the Prophetic Word; you did not understand it, and through your 'interpretations' of Scripture, O what evils have existed in Society!

These things, with all that sprang from them, were your 'sins,' yet God did not punish you for them, but He let all grow together until the harvest, and then the condemnation and penalty due to the whole, fell on him who is 'called Our Lord,' i.e., your Lord 'Adam,' the first-created being, made in all points like unto your-selves, only having another life added to his own, a living, feeling life—'a living soul' capable of suffering spiritual pains and sorrows (for the sins of you all were spiritual invisible evils, and were sin against God in

His new creation), which sufferings you were not made capable of bearing, you had not that quality in your nature that could suffer spiritually; and the punishment due to these spiritual evils, did it fall on you, you would never have recovered the stroke!

Then it fell on one for you all, and thereby you are freed and the curse is passed away.

Now will you not open your eyes and see how hateful are your sins—those very things you do as 'Religion' and are 'highly esteemed' of the world; and will you not leave your 'vanities'—your various religious systems and your curious (and 'sinful') modes and forms of outward 'worship'? Will you any longer 'commit idolatry' by setting up in your minds the visible form of a man to worship, when you are now by the Truth itself (i.e., Christ) clearly informed, and redeemed without price?

We show you that the first Nachash, or wisdom that has deceived the whole world of men and women, and at last deceived Adam, was 'Satan'; and we explain to you that the Great Nachash—the Wisdom that was promised to be the head bruiser of that Satanic principle, or 'serpent,'—is the Heavenly Light and Truth that is called 'Christ.'

Will you any longer worship Satan because of his fine and beautiful outside skin? Will you cherish the 'Adversary' in your bosoms, in whom is not Life, but Death? O do not so, my Brethren, but choose Christ, the 'Way, the Truth, and the Life'; choose him for your King and let him become your 'Soul' in you, and with him you will dwell, both now and to all ernity!

Thus, Sir, would we speak unto all our fellow-beings, because we most ardently desire their everlasting happiness.—We now conclude, remaining ever yours in Life Eternal,

ZION WARD.

[This is exactly what Mr G. was doing in his attention to bodily exercises and regimen, with the old idea of attaining to 'Divinity' by abstinence, and mortification of the animal being, elevating and refining the intellect to the highest pitch for powers of study and research, and expatiating on his (as he thought) spiritual conceptions, and 'celestial' impressions—thus self-attained—in the most profound and elegant language.1 These deceptive appearances, which so glitter and shine in the eyes of the world as 'evidence' of man's moral perfection, it has evidently been Zion's object to deal with and expose, in the course of this series addressed to him, at the same time bringing forth the naked Truth for the universal information, that the twofold design might be developed, whether the individual profited or not. See the Epistles of October, year 9 (Vol. VI., pp. 181 to 297), for the judgment on these 'philosophical' illusions, and the consequent errors begotten in the human 'mind' thereby.

Now to those who have followed this wonderful course of writing, with desire to derive instruction and to be taught, and arrived at the 'conclusion' that a power more than human has dictated the whole and directed the pen, and seeing how this result was brought about with its blissful consequences to themselves, and the immeasur-

<sup>&</sup>lt;sup>1</sup> See p. 248, P.S. to Letter (of April 27) in reference to Mr G. and his sentiments.

able advantages accrued;—the stirring exhortation at the finish will give the power and determination to get rid of the Adversary for ever; and as summer over winter in the world without, day over night, or Liberal over Tory, shall Love and Justice triumphant reign in the little world within.—C. B. HOLINSWORTH. February 10, year 64.

As to the *results* with the particular individual addressed, Zion has to express himself thus, at the close of letter to C. B., sen., of June 18. . . . 'Mr Greaves does not write to me, I don't know the reason. It was fixed that I should write so many letters, as I told you before, and I wrote several intended to be put in print. But very shortly after he went to London, the lady that we made mention of, came over here, and all her striving was to deprive me of that "individual" standing which the Call of God has brought me unto.

'And I saw some of Mr G.'s letters to Miss C. while she was here, and I found that they were both in the same mind respecting me; so that I could not write any more to them, or for them, of spiritual things. . . . I am not therefore proceeding with the number of letters to that quarter; it is heartless work to write the things of the Spirit of God to where the hearts do not receive them.' . . .

## A HEBREW HIEROGLYPHIC, ETC.

44 PRINCES STREET, BRISTOL, March 5, Year 10.

To Miss Clissold.

DEAR MADAM,—My much respected friend, Mr Greaves, presented me a few days ago with a Book—'Lamb on Hebrew Hieroglyphics,' which he informed me you were so kind as to send for my perusal, for which I beg you will accept my most grateful thanks.

To me, Madam, anything that will afford instruction, or that can aid me in the work that the Adorable Creator and Lover of 'man' has been pleased to call me unto, to enable me to do that work more perfectly and to the will of God; I confess I receive with infinitely more pleasure than I would a gift of another kind; for this world with all that it calls good is not worth living for here! briars and thorns and innumerable torturing cares tear the bosoms of the wealthy, and haunt the Palaces of the 'Great' when the God of Peace is not known; and where the riches, grandeur and glare of outward things fill the mind, and are preferred to those sweet enjoyments that flow from the knowledge and possession of 'durable riches' and righteousness.

Happy, happy the mind which, attracted by the Divine love and goodness, makes a voluntary surrender of its

### ZION'S WORKS

vers to the Love-sceptre's sway, having the 'affections upon things above';—to all such I would say, in the guage of that sweetly-inspired woman, Jane Lead:—

'Arise, arise! ye lovers true,
Arise ye glorious wondrous few
Who long have lain at ease, ingloriously obscur'd,
Despised, neglected—yet neglecting too,
Nor caring what the impious trifling world
Could either say or do!

O'erlooked by man, yet lov'd and favour'd high In *Heaven's* regard and God's auspicious eye! Whom neither 'high preferment's' charms can move; Ambition fire; or *beauty* prompt to love.

And yet to love most true! Sons of the Morn! already born anew—

Born into time! And wing'd at will, to ascend the Ethereal clime.

Angelic men, embodied Seraphim—
Apparitors Divine! ordained, foresent,

Heaven's beauteous Virgin Queen to attend and usher in!

Amen, Amen, Hallelujah!'

fear to launch into the deep, because the Supreme Navigator is making such a set of maps and charts for the use of the 'adventurers,' that there's not a little rock, sand or shoal, or breaker in the whole way, but what are described, showing exactly where they lay, and Buoys placed conspicuously at each place where any danger appeared before. And a wonderful compass He has made also, quite upon a new plan or construction, that the most simple mariner can understand, and by which he can steer his vessel across the glassy waters, without the least danger of being wrecked, or of foundering at sea.

You will know what I mean by all this; but I must not proceed in this way, for I have in mind to write you a few letters explanatory of the Hieroglyphics in the Book you were pleased to send me, that is if you will receive them, and if my plain, humble efforts to open a few of the mysteries hid in those figures will be acceptable to you. However, presuming upon your goodness of heart, and believing you can love Divine Truth though it may appear in a plain garb, I make a beginning at the Beginning, viz., The 'Creation of Man.'

God the Eternal, wills a house or place for His Great Name Je-ho-vah to dwell in, that His Glorious Name or Word or Life might be known as Emanuel—'God with us.' God wills that His Name might become 'Man' at a certain period of time, called in Scripture 'the fulness of time,' down to which myriads upon myriads of beings (called men and women) have come forth in the common order of Providence, but though called 'men or 'hu-man' VOL. VII

among themselves, yet not recognised as such by the Creator, they not being-strictly speaking according to knowledge—the Creation or a 'Cre-ation' at all; i.e., they were not the direct or immediate work of God's own eternal power, but the production of His common Providence, or of that Spirit of His that is diffused throughout all nature, which forms everything, and is the life, motion and existence of all things animate or inanimate; this Spirit formed the being called 'man,' a rational animal, with powers to contemplate all things in his own sphere of existence, or in his own circle, and with a capability of receiving a higher life, when that life should be sent forth from God.1 God ordered all the beings called men in this form, because He intended that the rational powers of the mind should be the door, by which His Great Name should enter into the mind in His decreed time, there to be formed by God's own immediate 'hand' and eternal Therefore as God intended to introduce His Name into the human properties, making it really Hu-man, i.e., God-man, when His time came; He caused all the rational animal tribes to appear in that form into which He should breathe His own Breath of Life—a 'living soul,' in the 'fulness of time,' to become 'Man.' So the likenesses and representations of the identical particle of the great whole, which God fixed on to 'place his name

<sup>&</sup>lt;sup>1</sup> It is the consciousness of this 'capability' that has led the animal man in pursuit of forbidden objects, reaching after the unattainable, and imagining himself heir to immortality by nature. Now after all their 'speculation,' conjecture, and 'theological' inquisitions, researches and disputes, they have direct information of the mind and intent of God, without the 'aid' of natural intellect and learning, and so may take their proper position in all humility; for this 'pride of man must be brought low' in all, who will become children of the risen Adam, the 'Supreme Man.'—C. B, H.

there' (see Deut. xii. 5), or to be the particular spot of ground on which to create 'MAN'; these 'images' of this particular piece of moving rational earth, have ever been kept up by a continual succession of those rational beings from time, who can tell? for 'Adam' was not the first of those beings commonly called men. No! Adam is another kind of being, the mere rational being is but the 'clay' or ground wherein 'Adam' is at last, or in 'due time' formed, and Adam—then created in the rational powers—is a ground wherein 'Christ' is formed, i.e., God's Glorious Name Jehovah! Him of whom it was said, 'that was, that is, and is to come.' So that at last, when this is done, there is a Triple-life in one—the 'Adamical and the Christ-life' with the rational, these 'twain' become 'curiously wrought in the lowest parts of the earth' (see Ps. cxxxix. 15). Now the Adam-life it is that is called 'man,' and the Christ-life is God-with us, but the former mere rational life or state is but beast, and the shadow only of 'man'-of the Triple Man who should be, in due time, wrought in the mind of one of the visible beings of the earth.

Now the beast-man is three, the body, soul, and spirit, and a beautiful being he is in his order, but as to Divinity he is dead; in his order he is a likeness and shadow of the Triple life which is the God-man nature. But mark, the Beast-man's soul is not a 'living soul' till God breathes into the 'dust' that He forms for His purpose, then it is said, 'Man became a living soul'; a 'soul' there was, you perceive, but it was a dead soul—had not Divine Life; such souls might be 'religious' (in the worldly way and idea), and thousands of them are so, but

the 'Life to come' is another life and existence altogether.1

Therefore when God's time is come to do what He willed, viz., to create 'Man' and to manifest the 'life to come,' he puts forth in the 'ground'—that particular lump of moving clay that He chooses to work in,—His creating-spirit or 'breath' which is called 'faith'—i.e., a peculiar faith—a portion of the 'life to come,' and this faith is now life to the dead 'dust' and makes it become living, and it moves the whole soul and mind to go in search of, or go out after the SOURCE of Faith, that 'good land'—the 'Land of the promise,' 'Christ'!

So the soul's name now with this Spirit of life—Faith—in it, is Abraham, therefore it is written (Heb. ii. 16), 'For verily he took not hold of angels; but he taketh hold of the seed of Abraham,' i.e., of the seed of faith God now powerfully taketh hold or cleaves unto, because He will make known among us, His Great Name; so the 'living soul's' name now is Ad:—for you know that in Scripture, Abraham is said to be 'the Father of us all,' therefore Adam and Abraham are one, only the great work of Creation is set forth in different figures by the Spirit of Inspiration throughout the Scriptures.

¹ This is the constitution of all animal nature; the outward visible body, the invisible mind, intelligence, reason or instinct; and the animating spirit that moves the whole into action. The individual mind and intellectual faculties are no more at the dissolution of the earthly body, but the same spirit may animate countless numbers more, as that cannot die, and so they are seen all down through time moving the various 'lumps'—of divers orders of intelligence and mental power. Then such is the gracious design of the Allwise and Merciful Prime Mover, that none can be lost in the grand sequel and gathering-in; for by the power and light of His spiritual Word through Zion, the 'old leaven' will be purged out universally, and they will become 'new lumps.'—C. B. H.

The degree of Life now imparted by the moving of the Incomprehensible Power God, in the 'spirit of the mind,' and the dispositions wrought by the Life moving therein, is represented in a Hebrew Hieroglyphic;—the picture of a man kneeling upon one knee (the left), and the right leg and foot put forward, the left arm also put behind, the hand or fist resting upon the hip, and the arm put, what we call akimbo; the right hand and arm is put forward, the hand appearing as if it was reaching out after something that was apprehended, expectation is evident in the attitude. The figure kneeling upon the left knee, of course puts the left leg behind, the left hand and arm being behind also, denotes that the dark beastial evil life (signified by the left hand or left side) must be put behind, for the 'left' is the Satanic life, and the 'living' says to that life, 'Get thee behind me, Satan!' -that dark life must pass away. The portion of life just now in operation is not a life of understanding, for it is written that, 'Abraham went out, not knowing whither he went'; but it is a life of feeling in the 'spirit of the mind,' but does not yet enlighten the mind; life is there, but the ground or Mother in which it is planted knows no more of what it is, than the infant in the womb (unborn) would know of itself. But there is wrought in the spirit of the mind a will to possess some essential good, yea, there is a hunger and thirst after it, and to that intense desire that promise is made, viz., 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled'; 1—the faith believes that this

<sup>&</sup>lt;sup>1</sup> See the Pamphlet, 'New Light on the Bible,' on this point. Printed year 48. Future volume for re-print.

shall be fulfilled to it, but there is no knowledge how, yet God seals the soul with that 'holy spirit of Promise,' which to it is the 'earnest of the incorruptible inheritance until the redemption of the purchased possession.' This actual 'sealing' takes place immediately upon the operation of Faith in the believing; Ad:—the 'red earth,' is 'sealed to the Day of Redemption,' because it is to fall, but though it must fall into Hell and death, yet it is secured in the Love-decree to be redeemed, and therefore 'sealed' for this beforehand,

The disposition now wrought in the spirit of the mind to press along the line to the mark, for the Prize of the High calling, and the eagerness and determination to reach after that essential good, still out of sight but believed in, is expressed by the figure putting its right foot and leg forward, and reaching forth the hand with expectation. And now that Scripture fits here, which says (Ps. lxviii. 31), 'Ethiopia shall stretch forth her hands unto God';—and this is the first degree of learning—A 'Aleph,' and please to read here the first division of the cxix. Ps., for it belongs to this stage of the creation.

If you wish me to proceed with this to you, dear Madam, and will please command me, let me know by a line from your hand, and I am your humble servant,

ZION WARD.

You will excuse my bad writing, I am not a Scholar.

Truly, though not 'learned' in the scholastic education and routine of the world, he had that teaching which placed him so infinitely beyond the mechanism of the mere letter-learned, who would only confuse the subject in their involved intricacies of thought, and efforts of expression by elaborate phrase and abundance of words.

As that Divine spark of the Eternal Good within led him in search of the abiding, permanent and infinite Source, seeing that all else (termed 'good') was but shadowy, unsubstantial and vague, in this lower sphere, and in effect non-essential to the real stability and lasting happiness of mankind; then when that Glorious Prize is won (through the process described), all things are in that life, and the original and fundamental knowledge of all natural objects is obtained from the very Fountain of Wisdom and the Great Author of the Universe, who, in His overflowing Love and all-gracious condescension, has taken man (i.e., Zion) by the mind, to be his Teacher and Instructor, that we, in turn, may learn of him the 'new and living way' that leads to peace and everlasting happiness.—C. B. H. February 14, year 64.

# MARRIAGE IN MIND, ETC.

BRISTOL, March 18, Year 10.

To Miss Clissold.

My dear unknown, and yet well-known friend—I mean that I know your spirit, though I have not the pleasure of your acquaintance personally; and to be known to each other in the spirit is of all acquaintances the most desirable and most acceptable, to me, and I am sure to yourself.

Your letter afforded me pleasure which words cannot describe, and which only spirits influenced as yours is can know. I sink deeper and deeper into nothingness, and am, as it were, overwhelmed with a flood of humiliating thoughts and feelings before the Sacred Presence of my Creator; from the consideration that He has been pleased to call me to be the dispenser of His sacred Word of Truth, which He has assured me by His immutable promise shall be Life to those that receive it. And as I see His Word fulfilling to me, and as He works by me, I view His exceeding greatness, His wonderful and astonishing condescension in choosing so mean an instrument; and when I think of the eternity, the infinity and the perpetuity of His Love, out of which He said—even to me He said it,—'I will never leave thee,

nor forsake thee, saith the Lord, that hath mercy on thee'; and while I find it even as He said, and sure I shall find it for ever and to endless duration, thought is lost here—words fail to express one point of the soul's feelings; nay, words would disturb this Holy, silent, cool, serene vale! Nought is brought here but silent wonder, solemn but transporting joy, and that kind of adoration paid to Love Divine, which but Immortals know!—for 'tis their Heaven of essential and substantial bliss!!'

'The Kingdom of heaven is within you' (Luke xvii. 21), and it will be no small addition to my happiness if I may be the means of conveying to your mind some substantial truths, which shall form a solid ground whereon you may find firm footing, where you will see the 'goat lie dead,' and where the 'lowing of the oxen and the bleating of the sheep' are no more heard, i.e., where the accuser is cast down, and the soul brought into the Holy City and Vision of Peace, 'Salem,' from whence for a moment it goes no more out. Heb. x. 2—'For the worshippers being once purged, have no more conscience of sins.' The 'six days' labour' is passed, and the first Sabbath likewise—which is the actual dying unto sin, and you rise again in the second Sabbath, or 'Eighth Day.' 'Ye shall keep my Sabbaths.' Here the soul is saved in

¹ Then what should be our feelings who are made partakers of this unutterable joy and life, without undergoing any of the infinite weight of sorrows and 'mortal' agony that must be endured by the one, to bring this blessed Immortality to light and down to our nature? Gratitude unspeakable to the Allbountiful Love and Supreme Wisdom itself, and to the sufferer for our sakes; with lowliness and meekness that we (atoms of dust) are called to taste of the Leader's supernal Glory! In this delightful and eloquent passage (to be appreciated only in 'silence') our position is clearly defined, and no external trouble or affliction can in the least detract from the possession of the 'unsearchable riches of Christ,' our Forerunner and Example.—C. B. H.

#### ZION'S WORKS

ist, God and man met in love 'no more from love to .' See Levit. xxiii. 36—'Seven days shall ye offer offering made by fire unto the Lord; on the eighth shall be an holy convocation unto you; and ye shall an offering made by fire unto the Lord; it is a day of raint' (i.e., the old life is no more), 'and ye shall do servile work therein.'

I should have written in answer to yours sooner, but dear friend, Mr Greaves, nailed me down so tight to romise of writing to him so many letters in such a e, he evidently desiring to draw all he could out of rob's well'; and truly, though the well is deep, he is a way to draw it, he is admirably cunning (or wise, rould rather say) at this work; well, the Scripture is say (Prov. xx. 5), 'Counsel in the heart of man is deep waters; a man of understanding will draw ut.' 1

Rut between the doing of my tack in quaiting public

Court of Equity sit deliberating upon all questions relating to the Holy law affairs, and matters respecting the Kingdom, the King Himself, and his subjects; and it is their business to solve all doubts, and remove everything out of the way of the 'subject,' which has hitherto stood as a barrier to his free admission into Court, and into the Presence-chamber (the renewed mind or true soul of 'Man') of the Prince of Life! Your very important queries have lain on the table for several days, and nights too, for discussion, and the result you shall hear.

You request of me to write you what may be given me to say on a Marriage of mind? You mean between two persons or two minds, I presume-'the external life unitedly formed and acting together in the universal cause, but the marriage in body rejected.' Then, to quote your question, 'Is not a mental marriage, or a marriage in the Higher Immortal Essences, infinitely more intimate than a marriage which descends into the body and lowers the affections into the sensitive animal Would not the love of two "souls" living and acting together be more intense, more pure, more "holy" than if it degenerated into the mixed material life? Does not the sensitive life if concentrated inward and upward instead of downward and outward act as quicksilver does to the glass-reflect and retain more purely the Divine irradiations? Would not two souls united in the Lord, without mingling with "flesh and blood," receive and transmit into each other's bosoms more intensely the Divine influences?'1

<sup>&</sup>lt;sup>1</sup> Here is a fair specimen of the 'good words and fair speeches' that deceive the simple, and of the 'philosophy which is vain deceit.' But there

# ZION'S WORKS

ow, my dear Sister, I shall beg leave to answer For my own part, I do believe that with a female n who was perfectly in all respects united with me ul, I could live, regarding only and delighting in the enly commerce, transmitting, as you say, into each s bosoms the Divine influences. I confess I have d for such a union-for such a marriage with some e spirit in a female person, that being both perfectly in the Divine love and wisdom-principles and lom, we might in spirit co-operate to beget Heavenly, ual, invisible children; I mean that by the intense and Wisdom-union of the two spirits, we might be v-helpers to each other, and be able to penetrate more y into Wisdom's sweet arcanum, or the 'secrets of er,' and bring out thence those transforming ideas refreshing knowledges, which beaming forth from the pair (sequestered in the Heart's love of Deity 1) upon transmute in them the earthly properties, into 'pearly beauty and living gold!'

Such a marriage would produce happy offsprings, whereby God would be glorified; two acting in this way in the universal cause, their own happiness would be infinitely augmented, and real good and happiness to others would certainly be the result. But why should two thus converted, and in their interior being made 'Gods,' which in reality is the case, for nothing less is meant by conversion—the eternity of our being that lay hid and dead in our existence, now revealed, 'raised from the dead,' alive, and taking the reins of government, and sitting in the throne of Judgment, 'judging, seeking judgment, and hasting righteousness,' as the Scriptures express it (Isa. xvi. 5). Why, I beg leave to ask, may not the persons unite under such a Divine power, and beget an offspring? for they must act even in that case for God, for His honour and glory; and when the root is holy, would not the offspring consequently be so? and must not the outward animal being-must not the 'race' be perpetuated? Suppose all the men and women living at the present moment upon the earth, were wholly to reject the bodily marriage, how soon would the present population be no more; and then how would God have 'temples' for His praise, if the 'converted' rejected altogether the natural personal sexual intercourse? do not see-and I think my judgment is just-that the personal marriage conducted under the influence and government of the 'Higher Powers,' could in the least prevent the full, perfect and glorious effect and influence of the Holy Spirit in the soul; nor do I see how the

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al union could 'lower the affections,' when the rd man is in obedience to the Higher Powers, nor call it 'degenerating into the sensitive animal life.' od form the sexes? He did; and what for? but for Him (i.e., they show forth in their union, the by which the Great Eternal introduces His Nature ne 'human' properties), for His honour and glory! when the sexes unite according to knowledge and nteousness, there is no 'sensuality' in the union; . 15-' To the pure all things are pure.'-But when ind and conscience is itself not only defiled, but a efilement, then all things in such, and of such, and such, are impure and unholy. By 'sensuality,' as ned by the Spirit in Scripture, is meant the mere d sensual 'Religion,' having for its base sense only has produced so many monsters-'monstrous' nes and abominable idolatries; that is it that is

Eternity—the true God-life, 'the Lord,' ariseth within; for God is Truth, Love, Light, Wisdom-these in us are 'God with us'-'the Son of God with power according to the Spirit of Holiness, by the resurrection from the dead!' But 'flesh and blood' is the Satanic life, 'Falsehood' hatred of the Light—God, 'darkness,' 'foolishness'—which foolishness is discovered in the words that come forth out of the heart, foolish talking (in mere man's wisdom) and bestial reasoning on the Sacred Word of the Spirit given through the Inspired penmen,—this is 'foolish talking' or 'jesting'; for they are 'in blood,' i.e., in 'sin' (darkness), and they are 'in flesh,' i.e., in spiritual wickedness and sensuality. See Ephes. vi. 12-" We wrestle not against flesh and blood' (as men speak of flesh and blood), 'but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places'; or wicked spirits that are enthroned in 'high' minds. The Son of God was manifested in the state— 'Flesh,' to destroy that state in the human soul; and he has 'spoiled principalities and powers, made a show of them openly, triumphing over them in his cross,' i.e., in his wisdom, life and power (which crosses all natural reason), entering into the 'House of flesh'—the 'Palace of the strong man,' and 'spoiling his armour,' casting him out, and taking possession thereof himself.

Now may I be so bold as to request an answer to

subject out of the range of this lower sphere altogether. Inspiration has only used outward things as types whereby we may learn the spiritual invisible operation; all the language of the Scriptures is of the Spirit, and therefore must be spiritually understood, and not as having reference to anything external, visible or earthly in the common sense. Our Spiritual Lord is of another world, having nothing to do with the outer rational and moral sphere, being risen into the Divinity of God.—C. B. H.

this, and I will write to you again. And please to be quite free in making your objections where you see right to dissent from anything that I have said, and by so doing the whole truth will be worked out. I cannot answer the whole of your letter in one sheet; but I should like to go to the very root of the Heavenly Marriage, for your sake, and will do so as opportunity may be afforded me. At the present I thought it more requisite to attend to the questions proposed in your letter, than to go on with the Hieroglyphics. And believe me to be, in the Truth which is after Godliness, your servant,

ZION WARD.

It is not surprising, by the severe and undisguised reproof administered here to 'high minds,' that the Lady felt herself convicted of 'foolish talking' in the propositions she had made to Zion; and, as a 'natural' being (with such degree of self-culture and 'refinement'), took umbrage thereat, and in her turn accused 'the Lord' of self-appropriation to J. Ward, thus discovering the innate principle of self-advantage inherent in nature, or carnality.

This main 'objection' (of these 'high minds') is dealt with in the later letter of May 29 (Vol. VI., p. 308), but for the present Zion continues the all-engrossing topic—without further solicitation from Miss C.—in the following letter, in which the mind is carried to the highest consummation of the Holy Spiritual union; and the effects likewise of the unholy marriages of the 'Beast-man and

woman' (or the 'carnal mind' to the human spirit) are depicted. For, indeed, Zion alone (in whom the Beast is slain) could possibly realise and maintain a marriage in spirit both here and hereafter (see P.S. to Epistle, addressed to C. B., sen., April 27, this (10th) year, p. 238).—C. B. H.

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#### THE HEAVENLY UNION.

BRISTOL, March 21, Year 10.

To Miss Clissold.

DEAR FRIEND,—Without waiting for your answer to my last, I take up my pen, presuming that I may take the liberty of addressing another letter to you on the subject of the Heavenly Marriage—a subject which we are told in Scripture (I Peter i. 12) 'Angels desired to look into.' They did so, indeed, for in the decree of the Great Incomprehensible—the 'Most High,' it was recorded that that 'certain King' would make a Marriage for His 'Son'—the very God-nature, with the human love-essence. And, in the Love-decree of the Adorable eternal God, this Marriage,—'honourable' in Heaven's High Court—was solemnised, ere Morning stars their course began, or hills with shrubs were covered o'er, or fields with plenty and beauteous verdure teemed!

And Wisdom, ever looking through the glass of time to the *very end*, and having in her love-eye the very object designed by the Great Eternal for the immediate

<sup>&</sup>lt;sup>1</sup> For the 'earth was without form, and void' before the 'moving' of the Spirit 'of God' to bring forth the change of nature, as testified in Gen. i., and beautifully emblematised by Zion here. The 'world' (of new knowledge) was created out of chaos, and the promise of this was recorded in Holy Writ long before that world began; and then, when the fulfilment came, the 'desert omes the garden of the Lord.'—C. B. H.

and individual Bride, and also the very time and place where the decreed Holy Marriage should be consummated, ever sang of it by the Poets of all ages and of all nations,—the Angelic powers inspiring them, as well as the Prophets and Prophetesses—to proclaim the 'glad news,' that a day was coming when David and Mary should their loves in one combine, and in each other's love eternally entwine, and by that Heavenly love-embrace beget an offspring and an 'Heir' Divine, who should be 'the brightness of his Father's Glory, and the express image of His person' (Heb. i. 3).

Hark! how the Heavenly Dove, who from eternity sat by the throne of Deity [She was ever sequestered in the First Great Cause, not sent forth from Him till the 'due time,' to communicate Divinity to man.—

C. B. H.] sang of her beloved! See Song of Sol. vii., begin at verse 10—'I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages; let us get up early to the vineyards; let us see if the vine flourish, the tender grape open, the pomegranates bud forth; there will I give thee my loves. The mandrakes give a good smell, and at our gates all manner of pleasantness, new and old, I have laid up for thee, O my beloved!'

This sweet and Heavenly Dove—the Eternal Virgin Wisdom, would in time be sent from High Heaven to take upon her the mortal garb, the frail dark covering of humanity! It was the way that the Supremely Good and Wise did plan, to bring a race out of the beastial or earthly man, His Great and Glorious Name to praise, and 'in righteousness, in spirit, and in truth' to serve

Him (being His Image spiritually) here on earth, when 'time' no more should be.1

Here please to read 7th chapter of 'Wisdom of Solomon,' and it will tell you of this 'Beloved' of Wisdom, who was also the offspring of the earth. And again, in the Writing commonly called the 'New Testament' (Matt. xiii. 52), in these words, 'Every scribe that is instructed into the Kingdom of God bringeth forth out of his treasury' (Wisdom's Bank, where she 'laid-up for her Beloved') 'things new and old.' As it is also said in the quotation from 'Solomon's Song.'

Now 'David' is the strong, masculine, warlike love-spirit, raised up in the soul by faith—i.e., by the coming of God—to war against 'Saul' and his Kingdom, to fight on the part of the Great God against 'hell and death,' till that Kingdom is brought to desolation and destruction.

'Mary' is that deep, pondering, meditating, sorrowing love-spirit—full of 'Charity' too, 'hoping all things, suffering long, and still kind,' or yielding to suffering—drawing in the sweet words and influences from the very Eternal Source and Fountain—the Deity!

David has Saul for his antagonist and sworn enemy, and Mary (or 'Bathsheba,' it is all one) has *Nabal* for her oppressor, who cleaves unto her in 'folly and madness.' This 'Nabal' is unbelief, the feminine love-spirit's

<sup>&</sup>lt;sup>1</sup> The blessed period mentioned in Rev. x. 6, a prophetic vision of this mighty change and new generation, where the *Eternal* God *rules directly* in man by His Word of Grace *embodied in* Zion; then the limitations imposed hitherto on the *animal* race pass away, and there is no restriction or bounds to the progress and *discoveries* of renewed nature, to infinity. Now, at the present, man is a *time-server* and self-seeker, and his achievements are perishable till God *reveals* His Will.—C. B. H.

utter abhorrence and aversion, which often makes her say, 'O wretched one that I am, who shall deliver me from the *body of this death?*' However, at last Nabal dies, and David gains advantage over his enemy.

Now these male and female spirits are but one, yet they know not each other; they could not come to the knowledge of each other's powers and virtue, only by enduring the oppression of the opposite spirits or principles, for the Divine Nature must, by such a process, be worked into the human properties, else there could be no 'knowledge of good and evil'; and it is the knowledge, or, I would say, the taste of evil and good, that imprints the Divine Image on the human clay, therefore there must be a taste of death ere there can be a taste (and the fulness) of Life known. But at last, when the struggling, fighting (on the 'David' part), and the sorrowing and 'bitterness' (in the 'Mary' part) seems to be at its full, and the flood overflowing, then is discovered, first, the strong 'David' power. She sees her noble warrior, and so loves his manly form (the masculine love-power), that to his arms she flies, and puts herself under his protection, and he receives her in his love-embrace; and fired with holy vengeance 'gainst her foes, unsheathes his sword, vowing never to put it up more till all her and his foes lie vanquished at his feet.

Then turning round they see each other's face, and O! who can tell the sweets of that love embrace? Now, and not till now, was discovered each other's high pedigree, noble line and lofty descent; they looked, and wondered, and loved, beholding each other as a stream

## ZION'S WORKS

ended from the God-head Source and Fountain, med to water the vale below—the human soul! as this discovery they made, DEITY, in its bright gence, appeared to gladden that happy nuptial Day, crown it with flowers of never-fading beauty, neverg fragrance, and Eternal Immortal ever-blooming h!

low it must be understood that for a time these lovers true were dwelling in the thorny maze and erness (of the human soul filled with error) alone, ling, as it were, back to back, not knowing one the ; and sometimes David, in his wars, would say le sadly hunted by the spirit Saul, who sought to oy his innocent life), 'Ah! I fear that I shall one fall by the powerful hand of my adversary.' And, efore said, the 'Mary' part would cry, 'Ah, wretched O how shall I get free from this Nabal, this "man elial"?' But now they meet in love of such a high

man is not without the woman, nor the woman without the man, in the Lord.' No, for these two make one Lord.

'Hail glorious chief' (says Jane Lead), 'David and Mary one! Hail pledges of the blest Millenium!! Hail types of greater glories yet to come!!!'

This, then, is the 'marriage of the good and true,' as Emanuel Swedenborg (according to the knowledge given him) expresses it. It is the Marriage of the Angels of God, and the union of this first pair begets a third, which is knowledge, and 'knowledge is power,' and Christ is the 'Wisdom of God and the Power of God'; and this is he of whom it is said (Isa. xi. 6), 'A little child shall lead them.' Zech. vi. 12-'Behold the man whose Name is the BRANCH.' Jer. xxxiii. 15—'I will cause the Branch of Righteousness to grow up unto David.' Here he is that was 'made of the seed of David according to the flesh' (i.e., of the new flesh-Incarnation), and 'declared to be the Son of God with power, according to the Spirit of holiness' ('Melchisedec') 'by the resurrection from the dead' (Rom. i. 4).

Now speculation (merely) can only see one person that assumes flesh, and that in so gross a way that even reason alone must reject. How exactly do those words fit to that gross material notion, which say (2 Cor. iv. 18), 'Things that are seen are temporal'—consequently were only to continue till the time of Re-formation—'but things that are not seen are eternal.' But here we show you Three that assume flesh and form the Divine Triple-life in the human soul, for each of these Spirits that we have mentioned have their separate and distinct

# ZION'S WORKS

in the soul, or interior being of the man marked y the Adorable Incomprehensible Wisdom for these is' to come to maturity in, and therein to become nate, making thereby a 'life' to grow where no id exist, or where there was only 'dead flesh'; and fore it is said, that 'Mary was espoused to a just whose name was Joseph,' i.e., God made a covewith the 'Mary and David' union, that they d be 'fruitful and increasing'; and although this nant seemed at one time broken and cut off, which own in the Scripture under the symbol of Joseph's g away of Mary when he found her pregnant, gh suspicion, as 'twere of wrong; and 'the Taberof David was fallen' (through unbelief). Who, could expect a child when both the parents were age'? Yet Christ (i.e., the Wisdom) appears as born out of due time,' and what is this but Life the dead?1

the upholder of all things by the Word of His power, for he was before all things, and by him all things consist; for 'to him gave all the Prophets witness,' and as of him they spoke, he is that 'Wise and all-powerful Nachash' that understands the languages 'of stones,' 'of trees,' of seas,' of mountains,' of birds,' and of 'beasts,' and knows what lies hidden in all the secret cabinets of heaven and of earth! his they are, and these he'll share with them who for his wisdom have a care, and who make it their delight. 1

Does not this agree with the Indian Prophecy as transcribed out of their Book (The 'Vega'(?)); Chevalier Ramsay, in page 188 of his work, brings out the following passage, which is as plain and full a prophecy of Christ as any in the Bible.

'At the end of "Caliongum" (i.e., at the end of the time decreed that the invisible powers should war one upon the other, when the powers that oppressed the 'holy people'—David and Mary—should be broken.—See Dan. xii. 7), 'a Brahmin called Vish-nou shall be born in the City Shamlelam' (i.e., in a human soul devoted and set apart for destruction, that the iniquity thereof, which was its uncleanness, might be destroyed, for the sinning

¹ All the metaphorical language used in Scripture, the multiplicity of figures and infinite variety of illustration, given by the all-dictating Spirit of Inspiration in every nation and all ages—pointing to the one grand end or event, viz., the Birth, sufferings, death and resurrection of Christ—being now fulfilled, are 'understood,' for all mystery is explained by the coming together of God and man, which makes 'Zion' (by Grace) the 'Heir of all things.' Therefore nothing is hid from the Light thereof, whatever design was in the mind of the Great Founder of the Universe is known to the Son—the Spiritual Flame or Fire of Love and Intelligence out of the Eternal Fount of all life and knowledge; and there is no limit, measure or bounds to the Infinity bestowed, and begun even in our finite life here, to all recipients who will sacrifice themselves to the delightful contemplation of the Truth.—C. B. H.

principle or spirit therein is the Devil 'Satan,' and the name of the City is, in the Scripture language, 'Nazareth'), 'he shall understand the Divine mysteries and all the Sciences, without spending any more time to learn them than is sufficient to pronounce one single word' (viz., 'Yes,' for all is fulfilled in him, he is the affirmative to every prophecy); 'therefore, they shall give him the name of "Sava Baonmondon"—"He who excellently understandeth all things!"

'This Brahmin Vishnou, by speaking with those of his own race, shall purge the earth from sinners, a thing impossible to any other being but himself; he shall make justice and truth reign in it, offer sacrifice, and subject the universe to the Brahmins.' And at the end of the next page it is said, that this same 'Vishnou assumes (first) the body of a lion, in the second, he enters into that of a man, and in the last, he shall appear like a warrior to destroy all religions contrary to the Brahmins.'

Now here are three states clearly set forth, or three appearances of the Lord; or we will word it in another form, God makes—by the power of His Spirit operating upon the human mind—that Being whom He called 'the Lord,' raising up a new being out of the old, translating the old into new, causing the old to pass through several metamorphoses. First, when the Spirit of power lays hold of the soul's life to begin this transforming work, the 'natural mind' of the being is acted upon, and it becomes a 'roaring lion' against the way of the Spirit in its operations—the mind being wholly ignorant of the way of the Spirit, yet imagines that it does know

all about it; 1—therefore, under the power of its own self-will and pride, it is a real 'Herod' to the Spirit of God, a roaring, devouring lion; the 'Cain' that kills the lamb—'Abel'; then this 'lion'-spirit is cast out and punished, as you read of Cain, till he is tamed, and quietly submits and shuts his mouth, 'no more to rend the harmless lamb.' Now this 'lion of the tribe or faith of Judah' is the same lion that 'prevails with God' (by faith) 'to have the seals opened,' according to Rev. v. 5.

Well, does he not now appear as a man? I think so, and like the 'Son of man,' too. Very well, and now that he has got the 'sealed Book' opened, now that he has obtained the sealed-up mysteries of the Scriptures, which no being but himself could have, is there not a 'sword girt upon his thigh,' and 'put into his hands' that must destroy all 'religions' hitherto set up? Most certainly; every one must come down, none but the Religion of the Trinity, or of the Triple man shall be able to stand, for the Tri-une-life is Je-sus-Christ or Vishnou, this very Warrior!

Well now, dear Friend, I wish you to exercise your mind for a little upon these things which I have herein sent you, it will be for your good. Only let the 'Warrior' have a *free* entrance into your City, and let him do as he pleases there, for you know the old saying, 'New masters, new laws.' I have shown you a little in some sort, of the

<sup>&</sup>lt;sup>1</sup> Just like the self-wise of the world, who imagine they know all about God and Christ as they read of them in the 'letter' of the Bible, and presume in their 'vain conceit' of outward learning to 'preach,' write and discourse of these hidden mysteries of Divinity. And now the 'right way' is revealed, these false imaginations must perish. For the Bible has ever been a Sealed Book to the natural intellect of animal man; it wanted the very character for whom it was written, to discover its hidden worth.—C. B. H.

laying of the foundation stone of the universal Spiritual Building, but I find it impossible as yet, however, to bring out by words one ten-thousandth part of that which is done within me! God's work is perfect in itself, but I am not yet a perfect workman, but I do most affectionately hope that you may be able to see through my imperfect language into the New Heavenly things that I would set forth. Perhaps I have said a few things into which you might not be able, at the present, fully to enter; but if you can see from what is said, the Marriage of the 'good' David and the 'true' Mary, and you with pleasure look upon their offspring, and are willing to become, as it were, a nursing-Mother to this child, you will be well repaid for the trouble; this I am warranted in saying, for you shall nurse him for a 'Husband' for yourself! for little as he may seem as yet, he is born to be the Creator of the New World!

It may seem to you as though I was not attending fully to your questions to answer them, but I think I am, and I hope you will bear with my way of proceeding, for I want to show you how the DAY is breaking, and that now the shadows must fly away. 'Marriages' there have been in plenty with shadows; but now these unions must be broken, or none can go into the Marriage with the Lord (the substance of all shadows—that Holy 'Thing'), which is to complete your happiness. Therefore I must show you how the Lord comes, where he is come, whence he speaks from; and that you must understand his speech, his way, and his wisdom, in order that you might be united with him.

Now the 'Son of David' is the 'Good' for your

'true' spirit—your faithful heart to be married unto; and Brides he makes of all who will accept of His hand, and I do believe that you desire nothing else but this. But that example, as recorded in Phil. iii. 7, must be followed by everyone now, who will become free denizens of the peaceful City, viz., 'Whatsoever things were gain to me, those I counted loss for Christ.'

Well, dear Sister, do this now and enjoy thy Friend.

I will write to you in more direct answer to your questions.

—Meanwhile, I remain, your sincere friend and Servant in the Truth,

ZION WARD.

<sup>1 &#</sup>x27;What if ye gain the whole world, and lose eternal life!' 'Godliness with contentment is great gain,' the all-satisfying, all-conquering, ever-enduring Love and Wisdom of the One Only God.

# THE QUALITY OF MERCY—PARABLE OF THE 'TEN VIRGINS.'

BRISTOL, February 5, Year 10.

To Mrs Chichester.

MADAM,—For some weeks past I have been minded to write to you, for I perceive, by an extract from a letter of yours to someone of the Friends at Ashton, and from your inquiries of Mr Carpenter, and from what Mr Greaves has informed me of you, that you are desirous of knowing the Truth which makes 'free indeed.'

Since I came to Bristol I have been so engaged, first in seeking for a place wherein to proclaim the Word of Truth to the world, but could not obtain one, chiefly because of the prejudice that exists in all the sects of religion against the truth of the Sacred Scriptures, and against me for its sake. But I thank my God for enabling me—mainly, I believe, through your benevolence by means of Mr Greaves, for which I do most affectionately offer my thanks—to open a place for the diffusion of the Word of truth; and I am happy to inform you, that ever since the opening of it, it is filled with mostly respectable and intelligent persons, among whom there appears a great spirit of inquiry. Therefore, since commencing thus, I have had every day some one or more persons making particular inquiry of me respecting the work

to which I am called; several hours are spent daily in conversations with these persons, and what with this and public-speaking, I cannot get time to write as I wish, and I am not in good bodily health, but at times very indisposed. I trust, therefore, that these considerations will apologise for my not writing to you before, and I intended (when I did write) to give you a long letter; I have therefore written, for your consideration, the sheets accompanying this, which I wish to put in print as soon as means to do so present themselves;1 and I have great quantities of writing which I wrote when confined in Derby Gaol, writings that will open the minds of many to acknowledge the Truth, being given for that purpose by the Giver of all good, but means are wanting. I want nothing for myself, for I am content with such things as I have; but it will be matter of great joy to me when God shall influence benevolent hearts to apply some of their means to the forwarding of His cause, and to the raising it up out of the comparative obscurity in which it yet lies. And I am sure that, in this country, there are numbers of kindly warm-hearted persons, who have manifested in

¹ This important demonstrative work on 'Scriptural Marriage' (which follows herein) in a sense may be said to 'exhaust' (as far as our faculties go) the topic, which not unnaturally so much occupied the attention of the feminine mind in this lady and her sister, Miss Clissold—though the exposure of their visionary ideas and insubstantial basis was hardly agreeable to their intellectual pride and human consequence. Mrs C., however, seems to have become more amenable to the new teaching of the Lord, as correspondence is resumed later on with her, viz., December 26, year 11 (see p. 165), and January 17, year 12 (Vol. IV., pp. 220 and on), the closing record and final instruction of Zion's career on earth. The marvellous MSS. of explanatory work, compiled in the 'Gaol' (vide MS. Catalogue, pp. 17 to 39)—a portion experimentally printed in Parts I., II. and III., year 50—now await not temporal means, but the awakening and opening of the minds to make demand for Spiritual Light.—C. B. H. March 6, year 64. [See Vols. I. to IV., published year 74.]

their supporting everything which they thought to be of God, that would—did they but see that the Very 'Branch of Renown,' of whom all the Prophets wrote (both of the former and of these latter days), is now actually here; did they but see the way of his coming and how he has made his outward appearance here—readily, I know, come forward to his help.

This might appear strange that I assert that 'the Lord' of whom the Prophets spoke and wrote is come, and that he wants help; perhaps to yourself this might not appear so strange; you may be able through a degree of light in your mind, and through a good degree of the spirit of love, first to understand it, and then to feel the truth and necessity of it. But to any to whom it may appear incredible, I would answer, or I would ask them, 'Is it requisite that your prefessions of love to God, should be now proved? Let us see, first, if you do indeed understand the Scriptures with respect to the coming and power of the Lord; let us see if you do understand the way of his coming as foretold by

<sup>1</sup> The object Zion has in view here, is seen in the wonderful expansion of this momentous subject in the 'series' to Mr Greaves, just afterwards (pp. 1 to 93 in this Vol.). At the same time there is a personal reference here to the generosity of his correspondent—as well as the wider application to all who may feel kindly-disposed, by recognition of the Invisible Lord in the qualities of Divine Intellectual Light and Love, embodied in the form of mind of his chosen visible instrument—to minister to his temporal wants, as one among them, cast upon the bounty of Providence. Thus, in one of his last letters, January 13, year 12 (future volume), addressing a Believer, he writes:—
'... I know this, that she (Mrs C.) has plenty of money, and money is much wanted now. I will ask her for a little of the white and yellow dust, of this trash that men so lovingly hug to their bosoms and call it "God," and shall feel very much obliged to her if she will part with a little of it to me. But I don't think she will, unless she sees that it is worth nothing at all, but to support Zion, etc. . . .'

or through the Prophets, and if you do, your works will show it. You will immediately yield yourselves to him, and renounce dependence upon, and conversation with 'flesh and blood'; and though you have, as it were, known Christ after the flesh (or letter of the Word), yet now henceforth in that way you 'know him no more' (2 Cor. v. 16). And how could your love to God be proved, if God had not sent His 'only begotten Son' among you, bearing your human form, and leaving him in circumstances that need your sympathy and assistance in the raising-up of his Kingdom? Surely if you love God, you will love him that is begotten of God.

But if, in the first place, you put from you the doctrine of the truth of God; and, in the next place, if you manifest no love to the 'begotten of God,' whose presence among you is evidenced by the light of the Holy Scriptures which he brings before you, 'how dwelleth the love of God in you?' For the Spirit of universal love shed forth from the Eternal Father dwelleth in the 'begotten Son,' who is the image of the Invisible God, and the 'first begotten from the dead,' i.e., from the 'dead in sin.'

Is it not written, 'Make the tree good, and its fruit will be good?' And, 'Can men gather grapes of thorns, or figs of thistles?' Have you not ever been crying to God to be merciful to you? And now He has manifested mercy by sending His only begotten Son among you, in this very period of time, to give you the 'True Light' to lead you out of the 'Hells' where falsehood and error, confusion, and consequent pain and anxiety reign.

Now, then, will you have mercy on God's son? Will VOL. VII

you unite with and strengthen him while here? Will you assist him to raise up the Delight of God (the Heavenly Wisdom) among mankind—which is to establish truth and righteousness, that error and falsehood should be banished hence? If you will show mercy unto him thus, you will experience the truth of those words in yourself, viz. (Matt. v. 7), 'Blessed are the merciful, for they shall obtain mercy.' And again (Ps. lxxxix. 2), 'Mercy shall be built up for ever'; i.e., God Himself will build up those who show the mercy we speak of, to His begotten; they shall be built up a temple for God through the Spirit; you were willing to receive mercy from God, which was manifest by your calling upon him for mercy, but now are you willing to give mercy? If you are, you will find the truth of God's words by his Prophet, viz., that 'it is more blessed to give than to receive'—the mercy you asked, for you knew not what to pray for; and whosoever will see by the light, that the 'poor and needy man' of whom the Scriptures speak, is even now come, and who have hearts to 'grieve for the afflictions of Joseph,' and who give proof of sympathy with him in aiding him to raise up his kingdom, for which he suffered death to redeem; these shall, for God has said it, know the blessedness that there is in giving, or 'showing mercy to the poor.'

The Lord and his coming, dear Madam, has been much spoken of by Prophets in all ages of the world, and thousands of professing 'Christians,' particularly teachers, have presumed to say in what way he would me; others, a little more modest, would give their

opinions about it. But the secret was hid from all of them, for had the secret been made known, many impostors would have arisen (but all such attempts have been uncredentiated by Divine Knowledge, and so frustrated), and confusion and evils of a much greater magnitude would have been the consequence; but it is now evident that all people have been out in their opinions and conjectures about it, and that they have not believed the Scriptures which tell so plainly of it; as I say, it was wisely hidden from them, for God never intended that it should be known but by those unto whom He should come; and they that stood in the decree of God to be made witnesses of His advent, were as ignorant of the way and manner of his coming, and of the time, as all others, as it is written (Mark xiii. 32), 'Of that day and hour knoweth no man, no, not the Angels in Heaven, nor the Son, but the Father only.' So here it is plainly shown that even the first 'adopted Son' Zion, should not know, until that Scripture was fulfilled in his experience, viz. (Mal. iii. 1), 'The Lord whom ye' (my adopted Son) 'seek, shall suddenly come to his temple, even the messenger of the Covenant whom ye delight in'; then see, He was to come 'sudden and unawares,' after all the best of thinking upon the subject,' and when he comes he shuts out the 'unwise' or 'foolish

<sup>&</sup>lt;sup>1</sup> Human intellect in the animal man had no power to penetrate into the decree of the All-wise; though men in their self-sufficiency have imagined otherwise, and set to work in sermons, discourses, 'expositions?' and treatises, to display their knowledge and book-taught learning, which, in this case, is the grossest of ignorance, and must thus be demonstrated to them by Christ. Some take no heed, and look not for his coming at all, who was promised in the recorded Word; but their fancied security is undermined, while they are resting in conceits. But no imposition can be practised by God's plan; 'there is one Lord and his Name One.'—C. B. H.

virgins,' and takes in the wise (see Matt. xxv.); that is to say, he divides the evil spirits from the soul of His Bride, but takes in with him to the enjoyment of His Glory, all in the soul that was good, because evil made a part of the soul-part in His Bride, and good dispositions and principles also, viz., honesty, sincerity and uprightness, with humility and contrition, made up the other part; so these five 'wise virgins' having their 'lamps trimmed and burning'-with love-desire and expectation, were welcomed in with the Lord to the Great and Glorious Marriage, and the others are for ever shut out, whose names are, falsehood, malice, envy, guile and hypocrisy, with all their train. These have come to Zion, saying, 'Lord, Lord, open unto us!' but he from within answered them, saying, 'I know you not; depart from me ye that work iniquity.'

Here is that mysterious and sublime parable of the 'Ten virgins going forth at *midnight* to meet the Bridegroom,' opened to you in great simplicity, for in simplicity (yet sublimity) it must be, for, as the Spirit 'Paul' said (for Zion), 'Though I be rude in speech, yet not in knowledge.' I may likely at another opportunity—through my Lord and Saviour—open it more fully, why they are called ten 'Virgins.' 1

Whether Zion carried out this intention or not is unknown as yet; there does not appear in this collection of MSS. any further letter to Mrs C. till the end of the 11th year (December 26, see p. 165), and his correspondence with Mr G. and Miss C. ceased, as before stated, in the course of this (the 10th) year. But to those who will become 'little children,' finding that they are not grown up in this kind of knowledge, to judge and act for themselves in putting the type of bodily exercises, marriages, etc., in place of the reality; it will be evident, from Zion's hints here, that these soul-principles or spirits were virgins, i.e., unknown by man in carnality; they are the essential spiritual virtues (and their opposites or adversaries manifested in nature) which were inviolate in the

But you know, dear Madam, that the Lord was to come as a 'Bridegroom,' then of course he must have a Bride, yes an individual Bride, who because of the atonement between them being accomplished, and the true worship (i.e., obedience) being offered in the soul, is called the 'Church,' the 'Beginning,' the 'First-born of every crea-ture.' And does not the Bridegroom wait upon the Bride on the wedding day? He does, for which he is called the Bride's Groom; this has been the custom observed in marriages in the natural world, but for what intent, or for what end they knew not.

But simple as it might appear, it was intended by God as a type of the end, to show the way of the Lord's coming;—the 'little children' will see it, but it will be too low for 'high minds.'

How many thousands of people talk of 'serving the Lord.' Alas! what have they done for Him? last this note changes, for now the Lord is come to serve them, if they will joyfully receive him, as the first and immediate individual 'Bride'—through Grace—hath, for indeed it is through Grace, for this Bride did shamefully at the first, for she departed from her Husband, and 'followed many lovers to her hurt,' so she was 'chastised as a woman that breaks wedlock,' and she was driven out; but as the Lord said (Zeph. iii. 19), 'I will save her that halteth, and gather her that was driven out; and will set them for a praise in every land of their shame,'-so he has done, putting the ring on the hand of the 'Prodigal,' the shoes on his feet, and the Deity, and 'mortal' man had no connection with, till sent forth or inbreathed into the soul of the intended Bride, for the Lord to deal with as 'wise and foolish,' to admit or reject in her.—C. B. H.

best robe on his back; and spreading a table of the choicest viands before him (or her, it is all one) saying, 'Eat, O friend; drink abundantly, O beloved!' And this he does in his Elect One to let all know who desire to come unto him, that His joy shall be their joy, both here and hereafter.—I remain, dear Friend, your devoted servant in the Truth,

What a delusion have earth's inhabitants been under in thinking that they (mere atoms of the universe) had the power to 'serve' the Lord; i.e., as Zion says in a letter of August 23, year II (future volume), 'Add either honour or happiness to Him by something they can do.' It is a vain deception to think so, and the 'ignorant worship of an Unknown God' (see Letter, April 7, Year 11, future volume). But now see how lovingly the position is reversed, by the Lord of Life and Glory taking upon himself actual and entire human nature, in the person of his chosen and decreed Mate, Zion, to minister unto us (fellow-beings in the outward existence) the things we knew not ofthat we could not be cognisant of in our order,-viz., the Holiness and Perfections of the Deity! bestowed through unimagined 'Grace' upon the 'worthless' (see the last letter to Mr Greaves of April 10, Vol. V., p. 300). Such perfect unalloyed magnanimity as to cover all imperfections and infirmities, all merged in the one sole condition-mutual love! And from this alone can man learn to appreciate 1 the vast distinction and Infinite

<sup>&</sup>lt;sup>1</sup> See the works of the 11th year, October 11, and December 15, pp. 292 318.

Greatness of the Divine Being, above his (man's) littlenesses and mutabilities; and to feel 'what manner of love,' what unchanging, uninterrupted joy is added to his being if he will not be mock-modest, and lose the secret delights of 'Knowing the Lord' by 'refusing to Marry.'—C. B. H. March 7, year 64.

## SCRIPTURAL MARRIAGE.

## Addressed to Mrs Chichester, February, Year 10.

PAUL'S Epistle to the Romans, vii. 1-7, 'Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, to him who is raised from the dead, that we should bring forth fruit unto God. when we were in the flesh, the passions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.'

Now the literal Bible is merely designed to express what the Eternal Power, God, writes in the real 'Book,' 'he heart of man, in it the Epistles of God must be

written (realised), as it saith, 2 Cor. iii. 2, 3—'Ye are our epistle written in our hearts, known and read of all men; ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward.' But when the time decreed comes, when God should break the heart of stone, He then useth the literal Word as a hammer in the hand of His power, to break the rock (or the rocky heart), out of which He has decreed 'living waters' shall flow, which 'living water' is the life and spirit of the Word, or the life of which the written Word, or literal Bible speaks (Jer. xxiii. 29), 'Is not my word like a hammer, saith the Lord, that breaketh the rock in pieces?'

Then when the Word or hammer in the hand of the Omnipotent Power, has done its office in the heart of that individual, to break the stubborn will, that it might be changed into Divine flesh, or conformed to the Divine Will, that 'living waters' may flow thereout, instead of the 'dead' waters of error, then that heart becomes the Temple of God's holiness, or Temple of Solomon, in which the sound of a hammer is not heard; only that the Servant of God-broken in heart or will by the hammer-hath the same hammer put into his hand to use (in wisdom) for the breaking of other hearts, that they also might submit to the judgment of God, and become subject to the will of God, But their own will is Satan, in which subjection is Life. to this old Husband-the 'old man,' self-will and selfwisdom, we have all been married, and so the law had dominion over us so long as we lived in the Satanic life.

'The law hath dominion over a man as long as he liveth.' (NOTE.—The spiritual or Royal law in which is life, could not be written in the tables of stone (i.e., in the stony heart hardened by sin), but when the stone (unbelief) is rolled away from the door of the sepulchre, and the soul made living or fleshly or feeling, then the Lord arises there). Now the Law or Word that was given by or through the Prophets, as it is recorded both in the Hebrew and Greek Scriptures, is holy, just and good, but my mind being carnal, sold under vanity (or sin), being 'made subject' thereunto for wise ends,-when the Word spoke of everlasting burnings and devouring fire, and asked, 'Who shall dwell with it?' I trembled, fulfilling what is written, 'Devils believe, and tremble.' I believed that the Word came from God, but being carnal, understood not that these words, instead of being threatenings of everlasting torments, were the strongest expressions of the Eternal Love; but I, being carnal and not understanding the meaning of these words of the Spirit, the Word was then to me the 'hammer,' it smote me and wounded me, and so was fulfilled in me what is written (Prov. xxviii. 1), 'The wicked fleeth when no man pursueth; but the righteous are bold as a lion.'

Now, had I been right or righteous, or spiritual, I should not have fled or shrunk away from these words of peace and love, but the 'fire' of which it speaks would have become a flame—a spiritual flame—in my bosom, and I should have dwelt with that everlasting burning love of God, which 'devouring fire' would have consumed the evil in me; but being under the law, i.e., seeing the Word in the mere letter, which is the 'carnal mind,' there was 'enmity against God' (who is Light and Love) in my

heart, so the Word of Life was death unto me, and the pain and torment I endured, who can tell? 'Was, then, that which is good made death unto me?' No, no, there was no death in the Word, but sin working death in me by that which was good, that 'sin'-by the infusion of the Divine fire in my soul—' might become exceeding sinful;' for this fire came in me to burn my wood, i.e., to burn up my carnal mind, and to make me a spiritual being, that being made righteous, I might be able to 'dwell with the everlasting burnings' (Isa. xxxiii. 14), and to live with God, who is the 'consuming fire' of eternal and everlasting Life and Love.' So the blindness—the vanity—held me captive in darkness, under the power of the carnal mind, by which I rebelled against the Light, and as I rebelled the 'Hammer' smote me, as it is written (Isa. liii. 4, 7), 'He was stricken, smitten of God, and afflicted, yet he opened not his mouth.' But the hammer smote until it broke the rock in pieces, but when the hammer, or law, has killed him, and he dies, then you know what is written, viz. (Rom. vi. 7), 'He that is dead is freed from sin.' Therefore it is said of him who passed under this rod, who passed through this experience, 'He died unto sin once, but in that he liveth, he liveth unto God' (Rom. vi. 10). to say, the Hammer smote him till he suffered all the sufferings of which the Scriptures speak, and then when he had suffered these, he had to 'put on the Lord Jesus Christ,' and arise out of the mental 'death' a new being, the carnal mind (or 'the devil') destroyed, Hell and death burnt up, being 'cast into the lake of fire' (God's love), and the spiritual flame of the Divine Light and Love burning in his bosom, fulfilling what is written (Ps. xvi. 11), 'In

thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.'

Now then, dear Friend, there was never a Prophet or Prophetess, or pious and sincere person that ever lived on the earth—yea, all of them, high and low, rich and poor, learned and unlearned—but were all married to this 'carnal mind'; for there is not a nation or people upon the Globe but have had the Spirit of Inspiration among them, and all of them, however barbarous in their manners, have their 'religion,' but all under the influence of sin (i.e., the carnal mind), all have taken the Word of Inspiration in the letter, and knew not the spiritual sense or power of it, for 'Grace' was not come; the favour of the diffusion of Divine Light and Love was promised through all the Prophets and Prophetesses, even by those who have been inspired in these our days. I mean, Mr Brothers, Joanna Southcott, George Turner, John Wroe, and Mary Boon, these all had the Spirit of Inspiration; they all, like the Prophets of ancient times, still foretold of the coming of 'the man whose name is the 'Branch,' by whom the Great Eternal God should 'break' or dissolve the unholy union of ours with the Old Husband, the 'carnal mind.' (Please to read Jer. li. 20-27.)

Now, then, down to this very time all people have been carnal, fleshly, sensual, yes, all people! they could not be otherwise. Sense and intellect was all they possessed, with those powers they did as well as they could, and built up with these materials an outward and literal religion, each one according to his notions about God, etc., etc., and they established outward forms and ceremonies thereby, to hip' God. But what have all these things done for

them? I answer, it has left them in the same state as it found them, i.e., afar off from God, and the most sincere and devoted among them crying out, 'God be merciful to us sinners.' Then it is quite evident that none had ever entered into that marriage with the Creator mentioned in Scripture, for when this marriage takes place, there is an at-one-ment between the Creator and the created, therefore it is written, 'Thy Maker is thy Husband.' Then, if my Maker is become my Husband, I, as the Wife, stand in Him; His name is put upon me; I lose my former name, or my sinful nature is lost, and my new name now is holy, for I bear the name of God, my Maker and my Husband.

Then, Madam, all down through time we have been wedded with the old Husband-carnality, and our name or nature was carnal, for we must bear and receive the nature of our Husband; and as we all had this black husband, consequently our children, I mean our thoughts, ideas, and imaginations, must be of the same hue, at best they could be but half black, half white, that is to say, we could only conjecture about Divine things, perhaps we might hit upon the truth of some in this way; but even if we did happen to conjecture aright, yet we should not know how to depend upon it, lest we should have conjectured wrong. This was the state and the case with all and everyone of us. wanted (most of us) to have white children, i.e., to have a holy mind and life, and to bring forth pure thoughts and ideas,1 but, alas, how could we, seeing that our Husband was

<sup>&</sup>lt;sup>1</sup> How the theorists, philosophers and ideal speculators of this day (May, Year 60-1885) strive after this state by their own devices, and establish their different and various schools of thought. And all far off from the central point which gives satisfaction, the cause whereof is so clearly shown by Zion in this.—C. B. H.

black. We did all in our power to wash the Black-a-moor white, but all in vain; all our washing would not do, he was still blacker, and our children were no comfort to us, their sable complexion, and also their deformity of body, made us still cry, 'O wretched beings that we are, who shall deliver us from this vile body?' 'For the woman which hath an husband, is bound by the law to her husband so long as he liveth,' so that we could not possibly get from him, till the promised 'Deliverer' came, the white Husband that was promised to those who groaned, being burthened under the affliction of the 'old man.'

Well, now I must tell you the way and manner of this Deliverer's coming, exactly and truly, and in so doing I must tell you new things, which you must be prepared to hear, for in hearing these and admitting them into your belief and affections, you get rid of your old husband, and the 'New Man' comes in his stead, just as it is written (Ps. xxiv. 7), 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.' And when he comes in, he so impregnates the will that admits him, that Holy children are begotten, and thus that Prophecy by J. Southcott is fulfilled, which says,—

'Every man shall have a wife, And love her as he loves his life; And happy offspring shall appear To quite complete your pleasures here.'

Well, to proceed, all were wedded (substantially) to the 'old man,' and consequently were in bondage, none experiencing the glorious fulfilment of which the Scriptures are mention; some felt the affliction more than others,

and those that in 'this tabernacle' groaned being burdened, would naturally consult the Divine Records to see what promises were given there of a good Husband coming, and many saw that there were (recorded) 'exceeding great and precious promises, viz., that by the Spirit they would be made partakers of a Divine Nature,' and they believed the promising Spirit, and like Abraham, they saw it afar off, yet were glad; and daily these afflicted souls would get together and talk of the promises that God had made, just as it was written, so they did. You may read of it in Malachi iii. 16, 'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' 17th verse—'And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.'

Now these 'afflicted ones,' although they continued to go to places of worship (as they are called), yet they could get no satisfaction, for on the side of their oppressors (inwardly) there was great power, and there was no deliverance; but nothing could make them give up the belief that the 'Deliverer' would come and was on his way, and continually they would be talking of the sweet promises recorded in the Bible, and they believed that He that promised was faithful, and able to perform. So they looked forward in hope, for here they had no 'continuing city,' but they sought one to come. Some of these possessed what are called the comforts of this life, and had it not in their power to enjoy the pleasures of it,

for, alas! they were without their true Mate, therefore these comforts were no comforts to them, and as for the objects that the worldly hearts found pleasure in, these were but thorns and briars to this 'seeking seed,' so that they were as widows alone in the world, or as travellers in a strange and barren and wild desert land, just as it is written in Scripture (Deut. xxxii. 9-10), 'The Lord's portion is his people; Jacob (the struggling soul) the lot of his inheritance, He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.'

Now among all these that were in this state of inward affliction, there happened 1 to be one who was far more afflicted than the rest, and being so (by the evil power), as if the whole body and force of it did lie upon his spirit, he naturally 'cried out' more than the others under the ponderous load of iniquity, which his soul hated; but no way did he see how to cast it off, and his life was, as it were, a walking death, and frequently—yea, many times an hour—was he heard to cry in agony, 'O wretched man that I am, who shall deliver me from the body of this death?—to will is present with me; but how to perform that which is good, I find not' (Rom. vii. 18-24).

And then he would say, 'O, I fear that one day I shall sink lower than the grave'; then again he would rise a little in hope (for he 'loved the law of God after

<sup>&</sup>lt;sup>1</sup> Of course by decree—appointed by Eternal Fate for the advent of the Son of God—the Divine Light and Truth—among mankind in the due time. And all and every mental experience of individuals prior, was but typical of the transformation of nature in the one chosen and elected for the purpose of God.—C. B. H.

the inward man'). Then again he would sink in fear and almost in despair. Thus did he go on for a long period, his days and nights were spent in sighs and tears, in supplication and in prayer. Now, as I must tell you all truly, this was the very man of whom it is written in the Scriptures thus (Ps. xlv. 7), 'Thou hast loved righteousness and hated wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows';—this I just mention by the way, though it was not in this stage of the work that it happened, but afterwards; but I tell you truly that this was the man, though perhaps it may be new to you to think that the very man to whom alone that Scripture is applicable, should in this day be found upon the earth!

But to proceed with the sequel: please to allow me to remind you of what I before said, viz., that you must be prepared to hear new things, if you will become a new being and arise to newness of life.

This man, after being exercised in various ways, having been subject to the law, and obeying every commandment according to the law 'in the earthly house of this tabernacle,' still 'groaning' being burdened (not that he would be unclothed, but desiring to be clothed with the Heavenly House or Life, so that being clothed he might not be found naked); after being thus secretly and inwardly, by the secret workings of the Spirit within him, called out to whither he knew not, and obeying, then did the Lord God himself visit him, fulfilling what is written (Ps. viii. 4), 'What is man, that thou art mindful of him? or the Son of Man, that thou visitest him?'

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Now it must be understood, that 'this man' God made out of the dust of the ground, this he was in his own nature, no better than another, but was composed of the same materials. But God in him formed a ground, even that ground upon which Solomon's Temple was afterwards built, and that ground was Mount Moriah (i.e., the 'fear of the Lord'), upon this mountain the true Temple must be built, according to that Scripture in the 2nd Chron. iii. I. Then God (who visited him) did breathe into his nostrils the 'Breath of Life,' and the man became a living soul, for he was dead in the dust though having in him the fear of God. And I must here observe, that there are thousands of people who have in them a portion of this fear, and yet they are dead in the dust of darkness; but 'dust' also signifies humility, so 'this man' was of a humble mind, judging himself the 'basest of men,' and most unworthy of the notice of the Great Creator, yet it was written concerning this very call of God to his chosen servant, thus (Dan. iv. 17), 'This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living (i.e., the 'living soul' now created) may know that the Most High ruleth in the Kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men.' The time of the fulfilment of this Prophecy was now come, and the 'living' was created; the Great Creator now made a soul, a being for a Matefor a Bride, to fulfil what is written, 'Thy Maker is thy Husband, the Lord of Hosts is His Name, the God of the whole earth (i.e., of this living soul, or living earth) shall He be called.'

Now this 'soul' was different from all the souls that ever were in the mere animal man, this soul was formed and generated immediately out of the Life of the Creator, and therefore it alone could be the Bride; God the Great Eternal had none on earth with whom He could cohabit until He made this 'soul' out of Himself, none were capable of being his fellow or equal, or that could at all unite with Him to bring forth the promised child—the 'Prince of Peace.' Now the 'Virgin' was formed—the 'living soul' was the spiritual Virgin—the 'Eve,' the 'Mother of us all,'-and she was overshadowed by the Holy Ghost, the Holy Spirit of Power, and she conceived another degree of Glory, or degree above herself, which degree of Divinity is called 'Eden,' i.e., a state of unutterable inward pleasure and delight, the 'living soul' was caught up into innocent joy, delight and glory, so that the Soul was glorified! a portion of the Glorious Life-Power of the Deity was spread out as a glorious covering to the living soul; for the Angel of God had laid hold of the Dragon, the Old Serpent—the Devil and Satan, that had inhabited the man before, and had bound him for a thousand years in the bottomless Pit (i.e., in the deep abyss of the mind): here the evil power was bound down (but not yet cast out) while this inward Paradisical Glory reigned, and so this inward Paradisical Day-this day of glory and delight, was the 'thousand years' of rest, when the living soul, the Woman, had given her the two wings of a great Eagle, with which she fled into the wilderness, a state prepared of God, where evil should not for that time find her; here she was nourished from the face of the serpent.

Now, Madam, was there not a glorious Marriage celebrated, solemnised, and consummated? Yes, it was the marriage of God the Maker with the living soul He made, or created, and this union produced a life superior still to the first creation, the glories of which no mortal being ever tasted, nor are there words yet formed capable of expressing the nature of it; but I am inclined to think that in my own native language (the Irish), words might yet be found that will express Divine Life beyond what any other language could; and this is reasonable to expect, as the Character in whom God has wrought this great Work is taken from among the inhabitants of that Island—Ireland, which bears the name of 'Sacred,' and the 'Land of the expectants,' or the Land of those looking for-ward (according to Mr O'Brien in the 'Round Towers'), and this is just as if Mr O'Brien had known how to apply it, for it is applicable not to the Country, but to the individual native of that country, who being the immediate disciple of the Lord God, is made thereby the 'Light of the World,' as it is written in Prov. xx. 27, 'The spirit of man is the candle of the Again (Matt. v. 15), 'Ye are the Light of the Lord.' Here you read plainly that it is the Disciple that is the Light of the world, and how? I answer: the spirit of man, though prior to its being lit-up was a candle, yet it must be lit-up at the Great Eternal Fire, God, and then it becomes the Light of the world; there is no light in a candle until fire is put to it, so there was no light in God's chosen and elected, predestinated disciple, until he was disciplined by the operation of the Eternal Power, and at last lit up by partaking of the Divine Nature, the Holy eternal fire—the Spiritual fire—the consuming devouring fire—the Spiritual *Flame* of Light and Love!

But to go on with the subject of marriage: Now, dear friend, we have brought you to Eden, and we show you the living soul, 'Adam,' enjoying his Paradise. is in the 'wedding' heavens, yet not in the Eternal, it was the first Sabbath, a type of the second—the eternal and everlasting rest and life; this wedding which Adam now enjoyed was the Millenium, the thousand years rest, at the expiration of which, you know, it is said in the Book entitled 'Revelations,' that Satan should be let loose from his prison to go forth to deceive the nations, etc., therefore Adam's stay in this state was but of short duration. I have before told you, that Satan was not cast out of him when he became a living soul but only confined down in the bottomless Pit-the inner deep of the mind, there the evil power was imprisoned for a time while Glory filled the land, viz., the Soul, and it was the 'Golden Age,' harmony, peace, and innocent joy reigned without a rival, or without obstruction over all creation (i.e., over the created soul, the living soul).

It is written in Joanna Southcott's Prophecy, that God would try man for one thousand years without a Devil to tempt him, that He would confine him down for a 'thousand years' from man, to see how he would live when there was no Devil to tempt him, and then it would be fairly seen whether man would live in obedience to God, and delight himself in *Heavenly* life, if there was no evil to tempt him; because men, through their ignorance, have been charging one another with sin, and

let the Evil One go free, and they would never have the power cut off. But God always excused man, and said in His Word by His Prophets, ages ago, that it was the Devil that sinned from the beginning; but you know that the Clergy always laid the charge to poor man, and said that it was man's fault, when he was wicked. see how contrary this is to what the Spirit teaches in the Scripture, when He (the Spirit) is pleased to impersonate the Elect servant of God who should appear in the latter time; the Spirit, adopting his language—that he (the chosen instrument of generation) should use to free himself by, and to free all from the charge of sin who should take up his cross and follow the Lord—says, speaking of sin (Rom. vii. 17), 'It is no more I that do it, but sin that dwelleth in me.' Then God, who is holy in all his ways, and just in all his doings, and infinite in goodness and mercy, would give the matter a fair trial, not that He could want a proof for Himself, but He would prove the thing to man, that what He, God, said was true, and that men's thoughts were false. blind reason ever charged each other with being sinners, whereas if the root of evil was cut off, and sin taken out of the world, should we not live innocent and holy? Yes, I say, in the NAME OF GOD I say it, that man would, and the GREAT GOD, whose servant I am by His Grace upon me, knoweth that I lie not.

Then for this cause was the living soul Adam caught up into Paradise, and Satan the Corrupter was confined down from him for a time, sufficient to give this matter a fair trial, that the being upon whom the lot fell, might be a witness for God, and thereby be made a just and merciful judge for his fellow-beings, and also that he might be the Preacher of Righteousness, of truth, and of the love of God to man.

Adam then continued in innocence and obedience, and in the Paradisical enjoyments, eating and drinking, marrying and giving in marriage (as the Scripture expresses it), and knew not, i.e., had no knowledge of what he had yet to go through (viz., that he must die from that state, to pass into the true Heavenly and fixed state called 'Eternity'); he knew not that he should fall, he knew not till the flood came (of evil rising up again) and swept away his Paradisical innocent joy and delight, that in one hour this glorious Temple was to be laid in ruins, so that not a stone was left upon a stone.

Now the old serpent that had his dwelling or habitation in the whole world of animal men, and was confined down in Adam, was let loose, and as soon as this was the case he tempted Adam (who, it must be remembered, was man-woman); faith and love were in the soul, but not judgment and knowledge, and these spirits (male-female) being in the soul (its nature), the soul, as it were, naturally desired to be wise; the serpent (human reason) promised wisdom, and the soul looked out of its Eden into carnality again, to which the Serpentine wisdom directed it, the uncleanness got the upperhand; Paradise fled, and the soul was cast out, and overwhelmed in awful gloomy and terrific night; because the forbidden fruit, the old serpentine wisdom of man, was now listened to, through the vile tempter's insinuations.

Surely it was now proved where the *root* of sin lay; it was now proved to a demonstration that man would

not disobey, was there not a power stronger than himself to urge and force him to the act? So that Adam in reality did not sin, but sin that was still concealed in him, made manifest.

However, that sweet innocent delightful union and marriage was broken, and the soul was seduced away from its Husband; idolatry, fornication, and bloodshed were committed, and the former old Husband got the soul again more fully under his tyranny and dominion; sin now 'reigned unto death,' and the soul now falling into its arms, was an adulterer, made an 'agreement with hell,' and a 'covenant with death,' not willingly, but through ignorance; for through the overpowering flood of error and blindness that now flowed in unto it, every living thing or every portion of life died, the soul 'gave up the Ghost,' for this was 'the crucifixion, and it knew not that the 'Ghost' or Life would return again, so for a little time it gave up hope, making an agreement with hell, and a covenant with the death into which it had so awfully fallen; for the guilt and terror that filled the soul was insupportable, and the soul sank into all the despair of inevitable death, and gloom unutterable overspread the fallen creature; for a 'small moment' the face of God was hidden.

Here, Madam, you perceive, was another marriage entered into, though a most awful one, yet remember that the promise ran thus (Isa. xxviii. 18)—'Your covenant with death shall be disannulled, and your agreement with hell shall not stand.' O stupendous love! how shall I praise thee, or where shall I find words to set forth thy praise, for thou didst not leave my soul in hell, but thou

broughtest me up from corruption, and hast shown me the path of life, as thou didst in old time by Thy Prophets foretell' (Ps. xvi. 9, 10, 11).

Now we have shown you the living soul in its element, enjoying the Wedding Heaven entirely in innocence and in the love of it, for here it knew nothing else but innocent love and joy, all of this mortal region being suspended, and kept at an infinite distance from the soul, as though such an inhabitant as evil had never dwelt therein; but when evil was let loose, and the soul, deceived by its shining serpent's variegated skin, looked back for a moment, then the evil or wisdom (so called) of this world, which is the carnality, entered again, and was blended with the Good of Paradise, and thereby the Temple of God was defiled.

First you see the soul through temptation turning from God, and looking towards another (with a view to be made wise), then was idolatry committed, for it was with the soul now, in this temptation, just as it is with an innocent bird upon whom the Basilisk has fixed his magical eye, and by so doing has attracted the attention of the Bird; the Bird would not fall a prey to the Beast, but so powerfully attractive are its eyes, that the Bird cannot help looking, and as he looks, the poor little creature's power to keep from the Beast is weakened, and for the life of him he cannot keep back, being so overpowered and caught by an irresistible attraction, that he is drawn towards the animal, by little and little, still nearer toward the open mouth of the devourer, till he is actually drawn into it and is swallowed up. Now the innocent bird would naturally have kept far from one so immensely differing from his species; but by *chance* it (the Bird) came in his way, and the eye of the Basilisk was fixed upon him, and by its magnetic power wrought an inclination in the Bird *contrary* to its *nature* and will, and so the poor bird was taken in the snare. Who, then, was to blame, the Serpent or the Bird? Surely it was the reptile, who so deceived the poor innocent bird, compelling it by its enchanting power to act so contrary to its nature.

Thus poor Adam and Eve (or Man with the womb of Life in him) was drawn into disobedience, which caused the death of that life, which was truly a departure of the 'living breath.' But on whom shall the vengeance fall at last? Verily, on the evil power or false light, though the poor disobedient 'Son of God' Adam suffered for his folly, so that he was made the man of sorrows and acquainted with grief, and was stricken, smitten of God, and afflicted, and the chastisement was just, because he had broken the order of his creation and admitted the false-hood into him, the 'adversary' of God; yet, I say, the justice of God is to save His creature at last, and destroy the seducer (and by falling into the hands of the seducer, there was adultery committed), as it is written, 'He that defileth the Temple of God, him shall God destroy.'

Here it is plain that those three crimes were committed, viz., Idolatry, Adultery and Bloodshed, yet after all, Adam was not the sinner, neither does God lay it to his charge, for it was proved that he would have abided in innocence, and *did so*, till Satan the Corrupter (the corrupt wisdom of the world that falsifies the written word) was let loose from his prison.

Then evil must be destroyed, for it was 'the guilty,' and God said by His Prophet in old time, that he would destroy it, and 'by no means clear the guilty' (Num. xiv. 18). Then as this 'sin' is the real 'wicked,' it must perish, and man be saved from it and all its consequences, and strange and new as the doctrine may appear to you, this great Work must be done by the request of him who was so deeply wounded by it.

Grace and Truth must come at the request and fervent prayer of the righteous man, who was seduced from his righteousness by the power of evil, and when his life ('Christ') returns unto him in its power, he then by that Name and Power in the soul, cries out with a mighty and strong cry-a cry that shook earth and heaven, and entered the ears of Deity,1—' Avenge me of my adversary!' This cry came forth when the poor fallen soul was in the depth of inevitable hell and death, and the 'effectual fervent prayer of the righteous availeth much,' even so as to burst open the horrible prison doors of the awful grave, and bring redemption to the soul, and to effect its transition out of dust, or death, into life and eternity! And this is what is meant by the Word when it saith (John i. 17)-'Grace and truth came by Jesus Christ,' that is, it came at the request of the soul now newly anointed with the Divine Power 'Jesus Christ.' Now, then, you see an everlasting divorce effected, an effectual divorce from the old black husband, and a new marriage entered into, i.e., the Marriage of the Lamb, or the union-the everlasting eternal union of the Lord with his 'Church,' his Bride-

<sup>&</sup>lt;sup>1</sup> That is the voice of His own Spirit—which though become human, was ever in communion with its Eternal Source—demanded the destruction of the opposing power in the humanity, so that it might return.—C. B. H.

## ZION'S WORKS

Soul, for the Bride had now made herself ready (Rev. 7) by obedience, and the obedience required was, that soul should lay blame on the evil and not on itself n), for thus God himself doeth, and then the mind is mion with God, and is agreed with God, and walketh God, hath entered into the covenant with God by ifice (of old self), and ever liveth with God in a Marriage can never be broken. Now the Grace and the Truth is to lead you into this blessing, is come, it is come, I at the request of 'the righteous,' therefore there is an plute necessity for you to receive this doctrine, which the Truth,' into your understanding and into your ctions, in order that you might be prepared to enjoy the ce, for it was dearly purchased, and God gives not the ce by any other means, be assured of that. Vain is it any one to strive for it, but in the way that God has ointed; Grace must come in at the door that God has ned in Heaven for it, that is in the Heavenly heart, or vinced by it—thus admitted into you, prevents evil any more having a place in you. (Isa. lx. 20), 'Thy sun shall no more go down, neither shall thy moon withdraw itself, but the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.'

Now, Madam, see how the words of the text, so mystically spoken, and so many ages back, are in this day, and in the Work we have been describing, fulfilled. woman (viz., Zion) is not an adultress, though she be married to another man (viz., the Lord), because her black husband is dead, i.e., the evil is slain and cast out as an abominable branch, and to this the Word points when it says (John xii. 31), 'Now is the judgment of this world; now shall the Prince of this world be cast out,' i.e., out of his habitation which was the mind, and a more honourable than he has taken possession, viz., the 'Prince of Peace' himself, the 'Branch of Righteousness'; therefore as He now fills the throne, Love comes forth from There, and peace and righteousness and truth, chasing away the opposite principles, with the Root, life and cause of them, for He is a 'jealous God,' and will admit of no rival, as He saith,

'Man is mine; he must resign, and he shall be forgiven.

Then cries the soul, 'I yield, I yield, I can hold out no more;
I bow, by dying love compelled, and own thee Conqueror!'—J. S.

Now I beg to refer you to Isa. lxii. 5, 'For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.' Enquire to whom this is spoken; but I will tell you: first, it is evident it speaks to someone whose 'God is the Lord,' and He

is 'not the God of the dead, but of the living.' Yes, He is the God of the living soul—His own creation, who is 'the Virgin,' and Mother of the new-created being. It is clear that God speaketh to His creature, the oppressed virgin, 'Zion,' who though appearing in fashion as a man, is an Emanation from the Deity, and in the verse before, is told by the Glorious Maker that the Lord her God 'delights in her;' and now her sons (or believers) are to marry, i.e., unite with her in the doctrine and power of love, to embrace Zion with that ecstatic joy with which a young man would marry a virgin.

And has God said so, and shall it not be? It must, for Divine Love is not only warm in its attachment, but it hath a most vehement desire; therefore every true Believer will marry Zion with most ecstatic joy!

But who is Zion, it may be asked? We have told you, It is the living soul; and did not God breathe His living Life into man, and is not this man's 'soul'? and can the man and the soul be divided? No, it cannot be. Then the man's name is Zion, and God hath said that Zion is 'where the Lord visiteth.' Then I do most solemnly declare that God Himself did visit me, and did by His power redeem me from sin, death, and hell; therefore Christ is dwelling in Zion, and is the Head of the Woman, and the twain are one flesh, and those whom God hath joined together, let no man put asunder. man, having a wife that he dearly loved, would suffer another to insult her? Would not the husband resent it more than if offered to himself? I think so. Then what is the love of an earthly man for his wife, to the

love that the Lord has to His Church, Zion, who endured the pains of hell and the sorrows of death for His sake, that she might 'win Christ.'

Is it not written of Zion (Isa. liv. 7), 'For a small moment have I forsaken thee, but with great mercies will I gather thee.' 'Return, return, O Shulamite! for I am married to thee, saith the Lord.' (See also Hosea ii. 19, 20; Ps. cxlix. 4; and Isa. lx. 14.) And why are all these promises made to the individual? I answer, first the 'living soul' is the immediate supernatural work of the great and adorable Creator; the souls of all others that were ever in bodies, were from the stars and elements, but the Soul 'Zion' is the Virgin out of God, but made in the likeness of all others, organised to human feelings, rational and intellectual, and at last spiritual!

The three powers which compose the interior being are expressed in Isaiah xix. 23-25 by the words [see Vol. IV., p. 265, and future volume] Assyria, Egypt, Israel. And because this 'Soul' is the Mother of all living, of her it is written (Gen. iii. 16), 'I will greatly multiply thy sorrow in thy conception, in sorrow shalt thou bring forth children; thy desire shall be to thy Husband, and he shall rule over thee.' (See also Isa. liv. 11, and Jer. xxxi. 4-6.) Then be it known unto you that the living soul is 'the Virgin' and the Mother that laboured, going through pains and sorrows indescribable, in the conception, the carrying, and the bringing forth of the child Emanuel, 'God with us;' then is there not a reason why this soul should be distinguished by the name 'Zion?' God thinks so, and should not all who unite with this Spiritual Woman, follow God as dear children? Yes, they will, all who unite in love and in the Heavenly spiritual marriage, they will 'honour the Widow that was a widow indeed; and this is a point of obedience that is required of all the children of the living Zion. 'Let the children of Zion be joyful in their King,' who now sitteth on the hill of his Holiness, according to the 2nd Psalm. N.B.—The one character is called Zion, for the reasons already given, and because the Standard of Truth is there lifted up for all people, that they may be made partakers of the same Zion-life, which each will have that marry in the wisdom and love-spirit, for Wisdom, Love and Truth is the 'Lord our Righteousness,' therefore these attributes must be the principles in each believer, for it is the reception of these that divorces us from the old husband. when the soul, by the impartation of the Divine nature, is 'risen from the dead,' it is said, in Mark xii. 25, that 'they neither marry nor are given in marriage, neither can they die any more'—that is to say, the soul thus risen cannot fall again into evil and death, as it did in its weakness and in the days of its flesh; the soul cannot so die any more, because the Holy Trinity (the Holy Emanations from the Eternal Deity) are revealed in the soul for its new life and principles, and the soul, by this incorporation, is made equal to these Divine This is the state now of the Spiritual man and woman, Ad-am; they are the children of God, being the children of the resurrection, therefore whatever these Divine Angels are, the soul, by reason of the union, is made equal to them, like a woman in the natural world is considered equal to her husband, and this figure plainly conveys the sense in which the soul is made equal to these Angels.

This is a further proof how absolutely necessary it is for you to receive the Gospel or Holy Law that goes forth from Zion, for where it is rejected the virtue or Divine power cannot be known, neither in idea nor in experience; but where it is received in the love of its they enter into this holy spiritual marriage, and are children of God, for God is the God of such spirits as described by the names Abraham, Isaac and Jacob, and, we may add, Israel. 'Abraham' expresses the true faith, 'Isaac' the birth of the true love, with which is joy and gladness ('laughter'); 'Jacob' is the struggling, wrestling state, when that love is attacked and, in a manner, slain, he fights to overcome the adversary (the power of unbelief); and 'Israel' expresses the soul having overcome, and by princely valour conquered, and entered into eternal life.

We trust there is now enough said to show the nature of the Scriptural Marriage, which is internal, spiritual and Heavenly, which we do not expect the mere rational man can enter into, nor even the mere intellectual man; but where the reason and intellect is tinctured in any degree with the Spirit of Love, though that love may be as yet directed toward, or fixed upon objects that are unworthy of it, and unprofitable, yet that person may quickly come to understand and enjoy the sweets of this Heavenly marriage with the Lord, who is the only object worthy in reality of being loved, and it is He alone who can reward and satisfy love. 'The humble shall hear thereof and be glad' (Ps. xxxiv. 2). 'Marvol. VII

riage is honourable and the bed undefiled.' We have shown this 'honourable' Marriage; it is this alone that brings honour unto God, and that brings those to Glory, Honour and *Immortality*, who by virtue enter into it; and it is by this Marriage that man (so-called) can come to real Manhood. And when men and women become principled by Divine Light and Divine love and wisdom, and with every good that flows from these, they will marry each other, both in the pure natural and spiritual love, which Life they can never lose.

As then the reason, intellect and will of man and woman will be subject to the 'higher power,' viz., the Spiritual Flame which, through superior and supernatural knowledge (which is indeed but pure Love, emanating directly from the Great Source of it), will be lit-up in the interior man, tincturing nature all through with a Life to which man, in all the old world, hitherto has been a stranger; when I say, under the power of this superior nature added to their own, the sexes unite (which they will do without any ceremony of Priestcraft), their offspring, if I may so speak, will be in better liking, both as it respects person and mind, they will have no disposition opposed to goodness, but being the offspring of such Parents, will be naturally disposed to it, and will be easily instructed, taught and initiated into every kind of virtuous and useful knowledge requisite for the visible exterior being, and will be taught the Divine truth with the same ease and freedom, and will grow up to delight in holiness (i.e., Truth springing from its native originality the Creator), just as naturally as they of the old world grew up in error and superstition.

I think we have here shown the basis upon which Reform can and must be built; nature has nothing in itself whereby it can be re-formed; this cannot be effected but by the addition of a superior nature, and this (the Divine) is promised in Scripture by the Creator; and that Adorable Being, who formed the animal man, and gave him such powers of mind as a superior animal, that same Being, I say, can impart to him a life far higher than that he has had in nature; and the promise of this has been on record for ages, and now experience demonstrates, or is beginning to demonstrate to some of us, that the Promiser is faithful and true to the performance of His Word given through His servants in times of old.

By this superior LIFE the Bible is, and must be proved true, and not by the research and mere speculation of the intellect of animal man. Various schemes are afloat in the world for the re-forming of human nature, but I declare that it must be nature's Great Author who alone can and must re-form it, and He will do it in His own way and time. All the schemes of men, could they even carry them into effect and operation, would only be raising up a new superstructure on the old foundation, which for want of a solid basis must shortly fall, perish they must and disappear.

Oh, what great things some highly intellectual and respectable men in these days promise to do for society; they think by their inventions and plans to renovate nature, without once looking to (at least they make no mention of) nature's ANTECEDENT, and who is its life and existence. Their motives I censure not, but believe them to be good, as men, and their intentions are benevo-

lent, but I must beg leave most humbly to say to them, that there is a Being whom we call God, for the want of possessing, as yet, a Name that might better express the ideas we have of Him by our experience

It is requisite that these benevolent-intentioned men should believe that 'God is,' and that 'He is the rewarder of them that diligently seek Him,' ere they begin to build, lest it should be said of them at last, 'These men began to build, but were not able to finish.'

ZION WARD.

'O thou great Eternal!

Without thee what were unenlighten'd man?

A savage, roaming through the woods and wilds

In quest of prey, and with the unfashion'd fur

Rough clad; devoid of every finer art and elegance of life;

Nor happiness domestic mixed of tenderness and care;

Nor moral excellency, nor social bliss, nor grace, nor Love

were his!'

—Thomson.

Written in February, the 10th year, 1835, of the World's miscalled date.

## GIFT OF 'DISCERNING SPIRITS.'

91 PARK LANE, LEEDS, December 26, Year 11.

To Mrs Chichester.

MADAM,—As I am not aware that you desire a letter from me, I should offer some apology for addressing you, and I presume to say, the truth will be most proper if acceptable. There is a saying very common among us, and though it is old-fashioned, yet it is a very true one, viz., 'Truth may be blamed, but shamed it cannot be';—then the 'truth' is, that yourself and sister have of late been very much impressed on my mind, so that I could not forbear taking up my pen, and as this is the real truth of the matter, I trust in your goodness of heart to pardon this liberty.

I think, Madam, that I discern your state of mind; —say not that this is a presumption, for it is plain from the Scriptures that the 'gift of discerning spirits' should be given in the 'latter time';—although I have not the pleasure of being acquainted with you personally, nor am I one of those called Prophets who have the 'gift' of foretelling future events; but the 'gift of discerning spirits' does not belong to these, this is the peculiar privilege and prerogative of those who are called to be within the Circle of Eternity; see 1st Epistle to Cor. xii. 10—'To one is given the working of miracles;

to another prophecy; to another discerning of spirits; to another kinds of tongues; to another the interpretation of tongues'; -now these were gifts that were to be possessed by the Spiritual Man;—the first Man 'Adam' had 'miracles' performed for him, while he was held in that state of innocence—which was in reality ignorance,1—for without 'signs and wonders' he would not believe; therefore signs and wondrous things were performed for him in his Creation and Paradisical state; the pleasures and happiness he then experienced were all miraculous or supernatural;—his 'Paradise' was within himself! No wonder then, that no trace of Paradise could be found on earth, though some very judicious men have tried to find out the spot where the 'Garden' was situated; but they have tried in vain, they looked in the wrong place. It was in the Soul! it was a miraculous LIGHT, by which he could see from one end of the world to the other; and the joy that Adam experienced was as extensive as his Luminous Soul!!2

<sup>1 &#</sup>x27;Where ignorance was bliss, it was folly to be wise,' for while the know-ledge of the Fall was held from him (the new-created being) he was ignorantly happy: but he must be made a fool of to become wise (I Cor. iii. 18); therefore he was foiled in his own purposes in attempting by natural means to gain Divinity, before he died and rose again. And the hidden Glory of his creation was indeed above nature—a complete cessation of all earthly ideas and feelings; and this was known only to himself; and this is the 'narrow way' ordained of God by His Son.—C. B. H.

This magnificent expression conveys a vivid idea of the amazing all-comprehensive sensation of Spirit-life and Immortality, bestowed on the human essence by the communication of the omnipotent, omniscient, omnipresent power of the Eternal Being of all beings, in the creation of His own Life therein. Such was the indescribable intensity and scope of Light Divine, that all things were apparent (in that 'moment' of eternity) in origin and end while the ages roll! But this was a sight—a taste only, not the abiding knowledge of the Son who is made 'Heir of all things'; and consequently must also taste the eternal death, to overcome it for all. 'He that overcometh shall inherit all things,' which is the 'world to come' (Rev. xxi. 7).—C. B. H.

These were 'miracles' that God performed by His power for Adam that he might believe, and by believing be changed, or passed into much greater Glory, namely—the Life that was 'to come,' which Life is 'Christ'! for that was the Glory that was 'in reversion' for him, when he should transmigrate and pass from the state—'Adam' (the earthy 'man') to the state—'Christ' (the Heavenly man); for I must show you that it is the same Adam that becomes Christ.

The 'Devil' is the beginning of the Creation; Adam is the first birth of Life, and Christ is the second or last birth—the 'Last Adam.'

But Adam must fall from his Paradisical state, because the miracles performed before his eyes were not sufficient to convince him of the 'Life that was to come'; no sign was to be given to Adam now, but the 'sign of the Prophet Jonah,' that as the Prophet was three days and three nights in the belly of the fish, so should Adam be three nights and three days in the 'Belly of Hell'!—till he was convinced that the Most High ruled in the Kingdom of men.

So 'miracles' would not convince him; then he must have a prodigious punishment, and when he had 'endured to the end,' he was able to 'prophesy.' Then here is the one that had the 'gift of miracles'; and here is the 'other' to whom was given the 'gift of prophecy,' and the 'discerning of spirits'; all which centre in one, viz., in the 'Son of Man.'

Now, Madam, shall I tell you that all these different 'gifts' made mention of in this Chapter, are possessed by the 'Church, the Pillar and Ground of the Truth,' I mean

### ZION'S WORKS

h, who is 'the beginning,' and the 'First-born from dead.' See I Cor. xii. 27, 28—'Now ye are the y of Christ, and members in particular.' You will astonished when I tell you, Madam, that Satan is 'Body of Christ,' and he is divided into many mbers,' that is, there are attending him many invisible its;—'God hath set some in the church, first apostles, ndarily prophets, thirdly teachers, after that miracles, gifts of healings, helps, governments, diversities of ues';—now this verse is simply giving a description he nature of those spirits that inhabit the mind of that is spiritual.

Then, if you call that the 'Church' which is so termed his time, I ask, where are those 'apostles,' 'prophets' 'teachers,' workers of miracles and healers of diseases? hey ought to be seen in the 'Church,' but we see them nor can we at all find them; these 'apostles,' etc., ear not, where are they? No, no! believe me it is as

I mention these few things to you that you may see that the Church is another thing from what men have been talking about; for the Church of Christ does not consist of a great body of men and women, but the 'Church of Christ' is the 'Bride' of Christ, and the 'New Jerusalem'—the Mother of all spiritual knowledge; - and the Bride is the human nature Zion, purged from all guile and purified from all falsehood, having come to the 'perfect stature' and 'fulness of Christ'-to a 'perfect man.' Now then, a perfect man has an 'unction from the Holy One,' and knows all things, and, of course, discerns the spirits;—yes, though he is not in your company, yet all spirits are naked and open to the Spiritual Man, and he has power to converse with your spirit, though your person may beas it now is-many miles distant. Very well, I discern that your spirit has not perfect liberty; you are 'tied and bound' as yet with the customs and ordinances instituted by your forefathers, and I would set you at liberty, but you 'love darkness rather than light.' This you will think abrupt of me, perhaps, but 'faithful are the wounds of a friend, but the kisses of a flatterer are deceitful.'

You cannot trust to me—the only man on earth who can tell you the truth; 1—neither can you trust to

confess it has been a pretence all along; they could have no thought of that oneness with 'Christ,' that alone constitutes 'the Church,' though they have arrogated to themselves titles and offices without one single qualification according to Scripture. The 'perfection' of knowledge is with the 'Most High' only, and He imparts this 'Body of Light' by gift to our nature, when it is purified from all guile in the person of His chosen Mate, Zion; and it is this union with the Eternal Effulgence that removes all imperfections, and makes the 'Church without spot or wrinkle.'—C. B. H.

<sup>1</sup> Here is the grand prerogative of Zion—the Truth-teller and Lightbringer for the whole human race. And how is he so! but by being formed the numerous 'teachers of religion' that exist in this day; and the consequence is that—if you let the truth be searched out—you have no one to trust unto, and like a bird that wanders from its nest so is your spirit, it is without a home or a place whereon to rest, but it is flitting from one place to another, seeking rest and finding none.

I take the liberty of warning you;—you are within sight of the shore where rest and peace are to be found, but you fear to step on it; you are not bold enough to venture all for God's sake, and you are ashamed of the name of the Son of man (i.e., in the soul of 'Ward'). Then what must be the consequence? only that—if you take not heed, you will die 'short of the Glory of God.'

But that you may not die short of that Glory—that you may perceive that there is some favour towards you—I am inwardly directed thus to deal faithfully with you, leaving the event to God. You have been seeking much but have found but little; remember it is written, 'Take away from him who hath the one talent, and give it to him that hath ten talents; for to him that hath shall more be given, and he shall have abundance; but he that hath not, from him shall be taken that which he seemeth to have' (Matt. xxv. 29).

by the Gracious Creating Spirit to fulfil His Word on record, so he is made out of truth, born into it, and the very embodiment of it; for the coming together of God and man is the truth of all prophecy, ever concealed in the dark womb of Providence, undiscoverable by man, till its Birth and appearance through the mortal pangs of child-bearing that the Wo-man Zion had to endure—'for the joy that was set before him'; and 'remembers now no more the anguish for joy that a Man' (the Truth itself) 'is born into the world'! Then no spirit can hide from the seeing eye that looks within, and is 'a discerner of the thoughts and intents of the heart.'—C. B. H.

I know very well how I am looked upon by the world. I am considered an impostor and a deceiver. But Madam, when you consider, an impostor or deceivers have always in view their own pecuniary advantage, and they will hide the truth from you, and be guilty of flattery, that they may reap that advantage which they seek. But I can have no such expectations, for if you are not very humble indeed, my letter is sure to give you offence. I do not write that it may offend you, but I tell you the truth that you may escape the 'corruption that is in the world through lust'; and at last find your standing in the 'City of refuge.'—I remain, Madam, your very sincere friend and well-wisher,

ZION.

Your answer would greatly oblige me.
[The concluding Epistle of January 17, year 12, is given in Vol. IV.]

'And grateful are we now—who have stepped on to the shores of the Blest—for his 'faithful dealing,' whereby we are made to recognise the LORD in his mortal guise, and view his exceeding (invisible) Glory; yea, made partakers of it by the death unto sin wrought by His Word of Truth. And to those that have this perfect 'faith' wholly—in the ten faculties of mind and body—the Light of God will ever grow and brighten; but those who have not this principle of God—to see through the outward form—will lose all their esteemed attainments of intellect and 'possessions' of the world, when the earthly covering goes to its source. As Zion shows, imposition there cannot be (except in the sense

of the imposition of the Truth on the mind 'by the laying on of the hands of the Presbytery'—the Tri-une Divine Life), not only from the worldly considerations pointed out here, but from the abundant unchecked and effortless outpouring of a new knowledge-which must proceed from a new and Divine nature in the human; and the consequent easy solution of problems ever insoluble by the human mind (alone) under the most prolonged study and research. And a notable example of these unique - superhuman - attributes of 'Messiah' is seen in the following letter (To a Believer, and therefore unrestrained, for nothing can 'offend' love), written on the same day; thus in the short period of twelve hours naturally, giving forth (near the close of his sojourn on earth) a power of hitherto unknown Wisdom, sufficient for the contemplation of all ages to come. Well may we humble ourselves under the Mighty Hand of God that gives so freely Life, delivering from the 'corruptions' of sense, and all false desires. --С. В. Н.

# THE VIRGIN OF GOD (1 Cor. vii. 36).

91 PARK LANE, LEEDS, December 26, Year 11.

DEAR CHARLES (C. Bradley, jun.),—You say you thank me for my prompt attention to your letters. I assure you it affords me always peculiar pleasure to gratify the inquiring mind, for there is nothing can give greater pleasure to Deity than to see the mind of man inquiring in love after Divine truth; for in this they are seeking their own freedom, and as they get understanding, they get freedom and liberty. God has so ordered it as to make our pleasures in the Divine Life, to spring by labour, therefore it was said by them of old time-which now in new time is understood,—'If any man will not work, let him not eat.' The true Shilohites—those that understand the calling—are like bees in a hive; they are all workers, not for life, but from the life within themselves, as it is said, 'We believe, therefore have we spoken.' We receiving a Kingdom work not for a Kingdom, but the certain knowledge that we are subjects of Emanuel's Kingdom inspires us (if I may so say) with warmth of love to become a volunteer to labour willingly for that Kingdom; and every little bee is busily employed according to his power, and so is every 'little' Shilohite; they are all

actively employed in some way or other, having the good of the whole hierarchy in view, knowing well that if they do not work they cannot eat. 1

But what is your work? it is pleasure, viz., to search in the Word, and always to be finding out something new that delights the mind; and the more you dig, the more treasure you find. I am very fond of 'Equitable Labour Exchange,' or Divine truth given in exchange for your labour.

Now I had to labour for a Kingdom to obtain it, when there were no visible signs of anything; but I 'looked for a Kingdom,' and believing in that 'Kingdom that was to come,' I laboured hard to obtain it, wherefore you read, 'Abraham went out, not knowing whither he went; but went in search of a Kingdom, which was not yet come; choosing rather to suffer affliction with the knowledge of God, than to enjoy the pleasures of sin for a season'; and as I chose afflictions with the knowledge of God, so I have them, so that my lot is much harder than yours; Zion laboured, but you are entered into the Kingdom without labour, but I am very glad to give you a share in my Kingdom, and that you accept it; you accept it 'without money and without price,' for though we call it

¹ When we once recognise the marvellous fact that the Deity is present with us, that His power and perfections are manifest in Zion, a very human God partaking of our very feelings and emotions, yet having dominion over all; we then can give pleasure to that All-wise Spirit of universal Love, by asking for our portion of His inestimable qualities, and receiving it in all humility and gratitude from the Free All-gracious Giver, into our being, and it becomes the whole motive power of our new existence, and prompts all our actions in the spirit, whatever they may be. So that our 'work' is only to dig in the Word of Life for increase of Spiritual Knowledge, and the more we labour (in this way), the keener appetite we have for the Heavenly food, provided by the real toil of one.—C. B. H.

labour, yet there is none that laboured in reality but Zion.

I need not dwell upon this subject in writing to you, but only just to say that those that love the treasure that is hid in the field, will dig for it. 1 And now why should I let another run away with what I have laboured for? Shall I allow thieves to break through and steal? No! for I have arrived in that place where 'moth nor rust doth corrupt, and where thieves break not through to steal.' There are many 'thieves' going about in this day, whose endeavour is to rob me of the Kingdom for which I have laboured; but the Word saith, 'Lay not wait, O wicked man, against the dwelling of the righteous, nor spoil thou his resting-place.'

Now Mr Carlile is certainly one of those 'thieves that seek to spoil the truth; he is one of those 'foxes that spoil the vine,' that seek to pluck off the tender grapes from the tree of *Knowledge*, which are the fit food for the children only; but the Fox says that the 'grapes are sour,' because they are too high for him.

He published a Placard here stating to the inhabitants of Leeds, the 'revelation' that he had to make; and he called on me. I asked him what he was going to do?

¹ As in the outward nature there are the three 'Kingdoms,' animal, vegetable and mineral, yet each entering into the composition of the other; so the invisible spiritual Kingdom which Zion obtained through his own self-destruction, is the threefold eternal life of God, which is completely and wisely hidden from our mortal sight; all we know is that we love the New Word of the New Man, and all our joy is to increase in that Divine Knowledge, both here and hereafter, knowing its Author to be All-wise, All-love, All-powerful, Infinite in Goodness, mercy and truth, who changes not, having all things at his command, without beginning and without end, time and space annihilated in the All. Then who can rob God of the honour due unto His Name bestowed upon His human nature?—C. B. H.

He said he was going to reveal the Scriptures which his god had taught him, viz., Science; for he told me thus, 'You know, Mr Ward, what I believe, namely, that Science is God, for I can by science explain all the Scriptures.'

Can you, indeed? said I. Then you will do a great work, Mr Carlile! But now will you allow me, Sir, to put one Scripture in particular before you, and we will try if your God can explain that. I do not wish to offend you, but you know the Scripture does say, 'Try the spirits.' Now, if Science can explain the Spirit's words, we shall see. 'Well,' said he, 'state the passage, if you please.' So I gave him the following (I Cor. vii. 36):-'But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of age, and need so require, let him do what he will, he sinneth not; let them marry.' When I stated this passage of Scripture to him, after a short pause, he confessed that he knew nothing about it. Then I said, that all he could say upon the Scriptures was a vague and wild theory, and could not possibly satisfy a serious, inquiring mind; and he might depend upon it that his 'God' was going out of date, though he makes a struggle for the last. For, Sir, said I, we have had 'scientific' men ever since the world was, and that was ever; and if Science was the God that we were to worship, it would not have been said that 'Our God should come, and should not keep silence; a fire should devour before him, etc. 1

<sup>&</sup>lt;sup>1</sup> God in his new (unrevealed) Character, Love, Wisdom, Peace and Joy, speaking to us through our own form by His 'Mouth,' the chosen Instrument, in familiar and intelligible terms, without any of the complex reasonings of men in their vain learning and boasted science, which tax the mind and confuse the brain; but we worship the simplicity of 'Our God' that He has been pleased to assume in his adorable goodness, in His way of unfolding His

had a good deal of talk which it is quite needless to fill my paper with. I did not explain the Scripture to him, for I thought I would not cast such a pearl as that before such a swinish spirit as was in him (The discerning of spirits), lest I should have the mortification of seeing a jewel in a swine's mouth. Now I will explain the passage a little to you, for 'it is not meet to take the children's bread and give it to the dogs,' that would afterwards only bite and try to devour me for my pains.

Then, in the first place, let us inquire who this 'man' was that would 'behave uncomely toward his virgin.' I answer, the man's name was Adam, and he was betrothed unto a virgin, viz., the Wisdom of God, but they were not married as yet, you know, there was merely a betrothment. But the man would meddle with the Virgin improperly before the marriage took place, and in this he 'behaved uncomely towards his virgin.'

Now the Virgin was not God, but was God's friend (see in reference to this Epistle of February, year 8, Vol. I., p. 206), or it was the power by which God is made manifest to man; the fact was, Adam and the Virgin were one being, Adam was the young man, and Wisdom was the Virgin, spoken of as two, yet were but one. Adam himself did possess a virgin-like mind, and as you read in J. Southcott's writings, that her (Joanna's) lover wanted to be married before his time was out, so Adam's time was not out, and he would break through upon the Wisdom of God before the decreed time, he would copu-

amazing and infinite greatness in an all-harmonious sequence, perfect link in perfect link of never-ending light and truth.—C. B. H.

late, as it were, with the Virgin while he was yet DARK, which was unlawful.

So he forced her and went beyond his bounds; for the 'flower of age' was past, the flower faded, and the fashion of it was changed; for the 'glorious beauty of the fat valley was a fading flower.'

Adam behaved uncomely toward his Virgin, he broke in upon the Wisdom of God before he was fit for it, and then his Virgin departed into her centre, the DEITY! Adam was then disconsolate and in sorrow, because he now feared that as he behaved uncomely toward his Virgin, viz., the Life of God, that he had sinned and lost eternal life; but he did not see the needs-be for this, he did not see that 'need' had so 'required' it.

Now if Adam had not been permitted to do so, he would ever have been ignorant, and he would not have considered that he was made of the dust, but would have thought himself equal with the Virgin; but the Virgin departing from him and leaving him alone, gave Adam an opportunity of seeing the distinction between her and him, that She was the eternal Light and the Mirror of the Brightness of God! SHE was PERFECTION!! but Adam was imperfection, though he was a vessel prepared and sanctified for this purpose, yet he was but human. Therefore he was left to behave uncomely towards his virgin, that he may be ever humble, and be sensible of what he was.<sup>1</sup>

¹ Needless to ask—after this display of Heavenly light which the risen Ad-am alone could give—what the Science ('falsely so-called') of 'Theology' would make of this passage, or how the Doctors of (worldly) 'Divinity' would or will treat of its purport—they having no knowledge beyond the letter. Let any dwell on the consistency of the doctrine taught throughout these Spiritual Writings, and they will and must be convinced that Truth Divine could alone

And now Adam having thus by experience seen his own utter nothingness, it was then said to him that the 'seed of the woman should bruise the head of the serpent,' which signified that the power was not in him but in the Son of the Virgin. So now the Virgin was given to him for a Wife, because now he would know how to value her; and he saw God's wise plan to humble him, while he conferred on him such astonishing Glory as to have THE WISDOM from above for his Spouse and 'Help-Then Adam found that he did not sin in what he did; now the Virgin returned to him again, and they married, according to the word—'Let him do what he will, he sinneth not; let them marry.' Here we will quote a passage from Joanna's Writings where she refers to the words from Pope's 'Messiah':--'A Virgin shall conceive! all crime shall cease,' etc. 'Now the virgin returns: now the Kingdom of Saturn returns' (i.e., recedes); 'now a new progeny is sent down from High Heaven! By means of thee, whatever relics of our crimes remain, shall be wiped away, and the world freed from perpetual He shall govern the earth in peace with the virtues of his father.' Then follow the beautiful lines from Pope's 'Messiah,' which it would be well worth your while to read at your leisure, after you have read this letter; it is in the 'Birth of the Prince of Peace.'

be the basis. And there is but *One* Source for that; and a perfect 'mirror' or personality of the Glorious Immaculate Infinite Divinity—hitherto impersonal, inaccessible, unknown—was shown or made known to Adam the Spiritual man (as he so vividly describes here), and the *sight* transported him into the world of spirits, where everything of earth was forgotten, or as if it had not been. Thus was he *exalted*, to fall again to earth that he may know his origin, and rise through sufferings purified, into the super-celestial existence or Marriage *with* God.—C. B. H.

Now you can see very plainly, the 'virgin that conceived' a Son, for when the Virgin returned to Adam again, he then with pleasure saw his bone, and said, 'This is now bone of my bone and flesh of my flesh; she shall be called Woman because she was taken out of man. And it is her 'seed' that is now the Conqueror or the treader upon the serpent. Cannot you now fully discover the vanity of the 'wise men' of the day by what they say on this passage—'A virgin shall conceive,' etc? is very plain that it was not a virgin woman outwardly, for how could a woman literally be taken out of man? but the Wisdom of God is called a Virgin, because She knew no man, nor no man knew Her; She was ever Adam was betrothed to her, but he unapproachable! knew her not till Marriage had taken place, till they became One; now Adam lives with Her and calls Her his Own; She is God's free Gift to him, and She calls him her Bridegroom; and Adam governs with his Beloved, for the 'man is not without the woman,' nor is the woman without the man in the Lord.

<sup>1</sup> The idea of sex—as understood in nature—must be dismissed from the mind in contemplating Divine subjects, for though the separate figures are used to represent the spiritual operations whereby a mind was made a female to the Good, i.e., to be sensible of the nature of God and capable of receiving His communications; yet there is 'neither male nor female' but 'one in the Lord.' Therefore, in the previous Letter of February 5 (to Mrs C.) and some of the series to Mr Greaves (pp. 1 to 93) the representation is reversed, as the Lord visiting his Bride, for this Virgin Nature out of God is Christ, the Wisdom and Power put forth, formed in one of the visible mankind, and after the great tribulation perfectly united to the spirit of the mind. Only as we are constituted male and female outwardly, it is designed that the masculine or feminine emblem and idea should be used irrespectively, to awaken the more significant and responsive emotions in the breasts of either sex. The one will feel the delight implied in the blessed Gift of the Woman to Adam, and the Promise of her conquering seed, and the other will recognise the Bridegroom's fond embraces.—C. B. H.

And the Son is to govern in peace with the virtues of his father; now let me ask you, who is his father? I will answer, Zion is his father; but he—the Son—takes the virtues of his father and clothes himself with his father's mind and spirit; and Zion's 'virtue' is this, to be true and faithful to God's most Holy Word; this is virtue in God's account, everything else that is called virtue is mockery to this in God's esteem. So the Son governs with the virtues of his father, and is the 'Son of the father in truth and love.' And is this you, Zion? What, is Zion the father, then? Yes, I say, Father, Son and Holy Ghost! the Glorious Trinity in unity /1 did you but see this, did you but know it as it really is, it would make you exclaim, 'O God! thy wisdom is unsearchable, and thy ways past finding out!' would the sight of it untie the heart from this world with all its enjoyments too, did you but see this as you ought to see it, that God is dwelling here with you in shape of a simple man, making himself of no reputation, but taking upon him the office of a servant, you would say, O my God! the sight drowns my senses, it amazes me, I know not how to believe! 'LORD, I believe! help THOU my unbelief.

I must now conclude. Give my very kind love to your Father and Mother, Mrs B., and everyone else. I am your sincere friend,

How completely swept away in this 'mighty rushing wind' of Heavenly power, are all the sordid notions of

<sup>1</sup> See the Epistle of January 17 of the next year, Vol. IV., pp. 220-244.

sense and thoughts of earth. Here is the supreme work and culminating act of the Great Lord above, the Eternal Father of all, to form a being in His likeness out of his Divine Tri-unity—Wisdom, Strength and Beauty absolute and entire—a little God to represent Him here below, and serve us with the Bread of life. Now all relationships are merged in this overwhelming display of Love, which is either the father to beget, or the mother to bring forth, and the Son or Daughter is formed of both, and strength and beauty is manifest thereby to gladden the hearts of the Parents, and glorify the Great Beneficent ORIGINAL—C. B. H. March 27, year 64.

## 'JESSE-DAVID-AND SOLOMON.'

(See Letters of the 7th year (series), November and December, in future volume for commencement of the subject of dispute.)

MONDAY FORENOON, January 20, Year the 8th.

To Mrs Wright.

MY VERY DEAR SISTER,—I would that I could now have the pleasure of being present with you, that I might in person express my thanks to you for your very kind letter, and for the pains you have taken to adjust those matters that have disturbed our minds; rejoiced am I indeed to have a Sister so merciful and so kind to myself, and those of my very dear friends who are made so uneasy by recent occurrences.

I admire your kindness, resolution and judgment in the way you have written, for your letter is full of candour, and breathes the spirit of love in every line; it fully proves to me the deep place the Word of truth has in your heart, how effectually it has operated to the forming of your judgment aright, and influencing your affections with fervent love to our adorable Creator, and to the poor weak vessel whom He has in His infinite wisdom been pleased to endow with the Knowledge of His Word, which he gave by His Spirit in the Prophets in all former ages.

You have, my dear Sister (instead of my being

'offended by your writing') 'obtained for yourself a still higher place in my esteem than you had before, though I assure you, I have not esteemed you a little since first we had the pleasure of speaking together on eternal things, the opinion I then and ever since have had of you, is now thoroughly established. O how precious are the peacemakers in my view, and how dear shall such ever be to me, 'they shall be called the children of God.' Now, dear Sister, I wrote to Brother Pierce some time ago to let all those unpleasant things stand over until we should have the pleasure of meeting, and for everyone to be silent about them, and not keep agitating them in the Committee, but my request could not be granted; but I only say, upon this point, that it would have been right to have attended to what I then required, however I might be considered in fault. And suppose that I even was in all the fault in this affair, and that it should be proved so in the Committee, after all they would bear with me from two considerations—those that have sound judgment-first, that 'all things must work together for good' (yes, even our 'faults') 'to them that love God; and secondly, they would charitably judge that I was not a wilful offender, or a disturber of their peace; all the friends should immediately have done with it from those principles.

I have also said, that if I had written anything in my reply to Brother Pierce that gave just cause of trouble or uneasiness, I would be glad to recall it and would apologise; I could say no more than this, your Brother will no doubt remember that I said so. I will say nothing upon it, but leave yourself and my dear Brother Pierce

to reflect upon it. I also said that there was evidently a misunderstanding between us, and very likely I misunderstood him as he did me, and it appeared that we should not be able to settle it by writing. I leave this also with you for your own observations upon it.

Well now, in this the same is put to all the Friends, I ask you all, will you now let the matter rest where it is? Now this is the time to be put to the trial of your obedience and submission to that Spirit which requires it of you, because now you have yourselves to overcome; 1 and had there been nothing raised up, and had I pleased you in all things, it would be very easy to obey; but now that there is so much against me, your charity and forbearance, love and wisdom, will be manifest if you now yield to this request.

As for me, will not Brother Pierce forgive me?—let my honour forever lie in the dust, so you obey the Word. It will be for the happiness of the friends if they now can obey this, at a time when, I say, they have so much to overcome; there is a hand behind the scene working round something by all that has occurred, which will appear shortly for good. Now where is the real hero? will it not be he that can overcome himself? 'It is words that try the heart.'—J. S. And when God called me to this calling, the Spirit called me the 'Devil,' Lucifer, and hypocrite, a boasting Pharisee, a fool, and that my evil deed should appear to my eternal shame,

<sup>&</sup>lt;sup>1</sup> This is what they had forgotten, that they were (as believers) under the guidance of the Divine Spirit and must *submit* to its guidance to *cross Self*, and not be led by mere worldly considerations, or the outward dictates of *sense* only; yet this false step of theirs brings forth the 'fruits of righteousness' from the Righteous Man.—C. B. H.

and ordered that I should be cast out, and no one to pity me; and so I was. Now would not all this appear unjust, when I knew that I had for many years prior, been seeking only to know God; yet I 'charged not God foolishly'; I judged that though I might think myself right and good and sincere in all that I had done, yet that God must know my heart better than I knew it myself; and therefore I kneeled down and said, 'Blessed be the hand that smites me!' And the merciful God was pleased to restore me, but not until I came to submit to bear all this, and much more than I can tell you.

Now I know that in my letters I have been led to say things that I knew would try, and so they have tried Brother Pierce, but let him restrain his feelings, and if I have done him an injustice I will beg his pardon; and let him remember that his name is Thomas Pierce, lest he should pierce the Spirit of God and himself too. This word of friendly advice I, his brother, beg leave he will allow me to give, I give it in perfect good-will, and not caring for my own sake if all the friends see my letters, only that it would be a pity to disturb others, so let us end it among ourselves. But I wish just to observe, that I had no design to offend when I wrote as I did; I am not at liberty to appear in my own defence, but am a Prisoner for promulgating that truth which has given you all great comfort of mind, and if I have done any

¹ Thus even our names in the outward world—of those who come under the discipline of the Lord—are decreed to denote our relations towards him; other instances of which are seen in Mr Twort when under the influence of self-will endeavouring to thwart his Master, and in the subsequent proceedings of Mr Squire, in assuming the leadership and authority after Zion's departure. So is he made 'all things to all men,' after suffering the lowest degree of human abasement, yet making himself of no reputation, but a Servant to all.—C. B. H.

harm to any, I hope it will be forgiven for the Truth's sake.

Be so kind, dear Sister, to tell your Brother that he would not do right-particularly while I am in confinement-to cease doing for me (the same offices) as he has hitherto done; I think (upon reflection) he would not be pleased with himself for so doing. Is there no possibility of restraining the feelings? I hope there is; now let us see if we can be all at peace again; I never thought ill of Brother Pierce's motives in anything, but quite the contrary. But will not Brother Pierce allow a possibility of his being wrong in some things? He contends strenuously that I may do wrong in temporal matters, and in this he is very right, for if there was no human weakness to be seen in me, how could I be 'in all points like other men'? and how could it be proved that the 'strength of God' (i.e., in the knowledge and power of His Word) 'is made perfect in weakness'? for herein is the infinite grace and goodness and mercy of God magnified; and so his poor, weak and lame creature doth praise His Holy Name; and for the bestowment of this -His free Grace-will He be ever praised and adored by all who come to eat of the rich repast that He has provided. 'My people' (saith he) 'shall be all righteous, and shall be satisfied with my goodness' (Jer. xxxi. 14). How? why in that he assures us that in us He sees no fault, although in our own view we might have many, yet we have noneno not one! in His sight.1

<sup>1 &#</sup>x27;God seeth not as man seeth,' and the great and glorious privilege conferred upon us by the coming of Messiah, is to see alike and know alike, having the only Will of God *revealed*, that covers all infirmities of nature, and secures us in the eternal liberty of boundless, unalterable love. Now the 'meekness

What think ye the Word means where 'There was given me thorny flesh, (2 Cor. xii. 7-9), the messenger of Satan to buffet me, lest through the abundance of the revelations' (given unto me) 'I should be exalted above measure. And I besought the Lord thrice, that it might depart from me, and he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness.' Now this was no man in time past, no, but it was written for the Lord's anointed who should have such abundance of revelations-even the revelation of the truth of all prophecy that ever was given in former time—and in whom should revealed, the 'Son of God with power.' This character should have a thorny flesh, which he would not have of his own will-and he would not do what might be called wrong in anything; yet he has thorns to prick him, that is to say, in plain terms: It shall appear that he is in all points like all other men, not a bit better (in the outward state), no, in no wise, and his natural human weakness shall be seen in some things, though he would wish to be free from everything of the kind, and has besought his Lord that all human weakness and failings might depart from him. But no, this would not do, he would forget himself for he is but a man (upon the earth), therefore he must have some thorns in the fleshly part that he might be humble, and that he might be merciful to his brethren who are like himself. great is his evidence of his standing in God, and of his call to so great a work, that if there was not something and gentleness of Christ' is evident by his participation of our very nature completely, to triumph over it by his own Divine power, and give us hope of attaining (in degree) to his perfection.—C. B. H.

of this kind to remain with him for a time, he would be in danger of being exalted (as a man) in an undue way, he would be lifted up and forget that he was but a man, because of the abundant joy that flows into and through his soul, by the abundance of the Revelations of the Divine mystery of 'God manifest in the flesh and justified in the Spirit.' So exceedingly triumphant is the joy that the Elect servant and Adopted Son of God has, that if there were not faults (that men call faults) in himself, of which he himself is perfectly sensible (yet let him that would accuse, be himself humble), he would fly too high, nay, the human faculties and powers (as they are and must be for a time) could not bear the inward Glory, and the delight—the ecstatic joy that he has, would break down the walls of the clay tenement! 1 So says God, I think it good that he should have a thorny flesh. What! God think it good to let human weakness remain in His chosen servant, a character so highly favoured? My dear friend, whosoever you might be that talk so, he is thus favoured not for his sake only, but for yours also. But I say, this is God's plan; He thinks it good that His servant should have faults (in his own feelings) which, according to his mind and nature as a man, he deplores in the deepest humility. Yet what has he done? why all right and no wrong; for if God thought them evil he would not leave his

<sup>&</sup>lt;sup>1</sup> Such the amazing power and omnipotent knowledge within Zion, that it must be tempered by bodily afflictions, and natural limits, to keep him down to earth in the mortal garb and dark covering of humanity, that he might associate with us animals in ties of closest sympathy with our nature. And those who receive the light from the Sun of Righteousness now risen on Mount Zion, must be likewise kept in their station, by the bounds and infirmities of nature, that they may walk with humility on the earth.—C. B. H.

'chosen vessel' subject to anything that are called failings or faults in the world; but he sees it good, yea, and they are good! What think ye of this? is not this strange, that what men call evil God calls good? But you see it is like all the ways of the holy Lord God, all things he does crossways (to natural thinking), in order to put the self-righteousness of man to the blush and shame. the infinite goodness and love of the Great Eternal who never saw our faults! O give our glorious Saviour full Love him, love him, I say, room in your affections. come close to him, you may freely come for He loves youye humble, ye meek and obedient hearts, ye sweet and lovely forgiving spirits, who see so many faults in yourselves, that you think yourselves subject to more than you can see in others, and in private you lament and sometimes are cast down, because so many faults of your own appear to your view all the day long. Ah, dear Brethren and Sisters, ye are the beloved of God, fear ye not nor be dismayed, ye do not sin! 'Ah,' but say you, 'I fear I do!' O poor dear weak Brother, weak Sister, you have no sin ye that receive the Word through Zion, for that 'incorruptible seed' is in you which will work out a perfect cure; and ye love righteousness, then that in you that loves righteousness is what you are judged by, and your 'sins' (if they may be so called, just to accommodate you) are covered, God 'doth not impute sin' to you, though you may have ten thousand failings; No! and you may tell the inquirers so.

Sin, what is it? I will tell you what God says in His Word, viz. (I John iii. 4), 'Sin is the transgression of the law.' 'Well, God help us!' says one, 'I think that some-

how or other I am always transgressing the law of God.' Well, come, God will help you, for you need his help; we will explain what these words mean—'Sin is the transgression of the law';—hearken! it was the law that transgressed. 'The law that transgressed?' says one, 'why this is enough to frighten all the pure people! The law transgressed? this is strange; I never heard before that the law transgressed!' Ah, God's work is a 'strange work,' I assure you, far surpassing the thoughts of men; look at God's Bible and see if it be not so, 'Sin is the transgression of the law'!' 'Ah but,' says one, 'our Minister has always taught us that if we did not keep the Sabbath that we transgressed the law, and if we did wrong in any way that we broke the law!'

Well, the poor man could say no more than he knew, so do not blame him, no, you must not, for no doubt if he knew the truth of the Word he would be just as faithful to declare it as we are; and if we have knowledge, it is God that has given it, so henceforth we will try to shut our mouths, and pity our mistaken fellowcreatures. Now since you are so willing to come to understanding, God delights in you, so saith the power within me while I write. Be ye joyful, and hear with gladness the delightful sound 'of sweet salvation and a ransom found.' Here is your year of Jubilee, the year

¹ This is a remarkable instance or example of how the Scriptures are written by the Great Riddle-maker, which only the appointed 'Minister in holy or spiritual things' could unravel, by being made in the Image of God and consequently knowing the Divine mind and will. Man's judgment on the Scriptures must be completely inverted by the All-wise, to show where Wisdom alone is, and natural intellect (in spiritual matters) to be impotent and futile. Zion or Adam was 'the law' (of sin) when standing in the false letter religion with its outward ordinances and ceremonies, by which he transgressed against the New Life or 'Perfect law of liberty' breathed into him at his creation.—C. B. H.

of release for your imprisoned spirit. Now mind what follows. The first Adam was the law, but the second Adam is the Gospel!

'Adam he right obeyed at last.'-J.S.

Yes, but not at first, no, he transgressed at first; so that disobedience was sin, it was all unrighteousness, and 'all unrighteousness is sin.' It was a 'sin unto death, and it was a sin not unto death' (see I John v. 16, 17). The sin of disobedience brought death on the Divine life in the creature, yet it produced life, it brought forth the Son of God, arising from the dead, and bringing life and immortality to light. See Rom. viii. 3-' For what the law' (Adam) 'could not do, in that' (mark) 'it was weak through the flesh, God sending his own son in the likeness of sinful flesh'-mind, in the very same likeness, yea, in the very same person, does the 'last Adam' appear, in the very same that sinned. So the last Adam is the first Adam's Lord; the first Adam was called Lord, but the last Adam is the 'Lord of lords,' or of the lord; and, strange to tell, the Last Adam springs from the first, and is therefore the Son of the first Adam.1

Therefore it is written (Ps. cx.), 'The Lord said unto

<sup>&</sup>lt;sup>1</sup> All sin is comprehended in Zion's disobeying his call, i.e., refusing to marry, and so bringing all the woes and consequences of his rejection of the True Light, upon himself. His unright thoughts of God prevented his seeing the 'right ways of the Lord,' and, taking his own natural way, he feared to unite with the Spirit, and felt all the agony of disappointed love—the loss of life eternal. Yet he had been made in his first state 'Lord' of all below, a being of a higher nature, yet 'of the earth'; but his second or redeemed and last state, by his re-union with the Divine Life, is spiritual, 'The Lord from Heaven.' And all is the revelation of God in human nature by three operations of His power, as described by the three names which follow.—C. B. H.

my Lord, Sit thou on my right hand until I make thine enemies thy footstool'; and then you find the Spirit asking the question thus, 'If David in spirit calleth him Lord, how then is Christ his son? and they could not answer the question' (Matt. xxii. 43, 45, 46). No friends, nor could all the men on earth ever answer the question, nor make out the mystery; but behold he is come who doth know the mystery. For if the Scripture was an history, how could Christ be the Son of David, and, if his son, with what propriety can a man call his son his Lord? but, in the true and real and scriptural sense, it is so, and we will shew it you. Take notice, there is Jesse, David and Solomon, these do not mean three visible men that lived in former time; these are what (in the New Testament) are called, 'The Father, the Son and the Holy Ghost, and 'these three are The names signify three degrees of spiritual, Divine, experimental knowledge, performed and worked by the power of God in his creature Zion. The first, Jesse, signifies a Gift, or oblation, or a debt, or also See Gal. v. 3 (here is the character mentioned, but in deep mystery), it says, 'For I testify again to everyone that is circumcised, that he is a debtor to do the whole law.' But if this Scripture was put in the following language (which is the same thing), you would understand it better:—'For I (the Spirit) testify to you again, who are sealed to the day of redemption, appointed, prepared, that you are a debtor,' you must pay the debt; you are appointed of God to clear the whole; you must give yourself up to the 'fire of the wrath'; you are the 'oblation'; you are the 'being' which the Word recog-VOL. VII

nises; you are the limit. I have sealed you to the 'day of redemption,' and you are the one whom I have appointed as My instrument to fight the battle with the Powers of darkness, for, being sealed with My Seal, which is My Promise of redemption written on your heart, you must overcome. Satan's destruction is sure when that Power of evil is let loose upon you, which it must be before it can be crushed, and the mysteries of My Word be known.

Therefore, as I have sealed (or 'circumcised') you, now you are My Debtor to do the whole law; mind, not to be a hearer of the Word merely, but a doer (see James i. 25). Now this was the state that I was brought into at the very first of all, when the Divine Power visited me, and this is 'Jesse' the first degree; and the next is David, the Son of Jesse, or that stronger power that is begotten in the mind by the first principle—' Jesse.' Now you must understand here that Adam's eating the forbidden fruit through the woman, as it is said, and David's 'sinning' in the circumstance of Bathsheba, are figures of one and the same thing, it means the same1; it is speaking of the fall of Adam just the same as what is written in Genesis, only differing in the figure, for David is Adam and Adam is David, the 'beloved,' the son of Jesse—the father or begetter in the

As Adam must eat the forbidden fruit (man's wisdom on the Scriptures) in order to fall by it, and so obtain the knowledge of the evil; so David could not enter the Heavenly rest (signified by the possession of Bathsheba, the 'seventh daughter or daughter of satiety') till he suffered for his transgression of the law set for him, then by the experience he is satisfied of his call and filled with the goodness and mercy of God. The multitudinous figures to the same end, are the manifold Wisdom of God, which alone can interpret the Divine design.—C. B. H.

mind. In this second degree of the creation (which is 'David') the creature is called to suffer all those mental sufferings that you read of in the Psalms; these were the sufferings of Zion in this second degree or stage of the New creation; in those 'Psalms of David' it is all set forth, see these words (of the fall) 'I was brought low, and he (God) helped me; I sink in deep mire; all thy waves and thy billows go over me. The sorrows of death compassed me and the pains of hell gat hold of me.' Then surely he must have been in hell! certainly, so it was.

Now, in this second degree, he (David or Adam) could not build the 'temple' for God; no, 'the law was weak through the flesh'; but he must descend into hell and death, and endure all the sufferings, as we say, that are mentioned in the Psalms; and now he must be a man of war, he must fight and overcome, and prevail, and thus prepare and gather together all the materials for the building of the spiritual Temple, 'fulfilling all righteousness'; and rise from that spiritual and eternal death in the third degree, i.e., Solomon (or Christ) the 'Son of David,' which name signifies, A man of rest, peaceable, or a peace-maker. Here please to read I Chron. 22.

Now take notice how these three are one, all wrought in one man, and one is the same as the other, only going on from strength to strength, or from degree to degree—Jesse, David, and Solomon. See also J. S.'s prophecies in the 'Strange effects of Faith,' it says as follows:—'One person of the Father is the Son, another of the Son is surely "man"; another of the

Holy Ghost proceeds. The woman's doomed to break the serpent's head.' Now these are just the same, these three are one. You can therefore see how David (in spirit) calls Solomon Lord, and how Christ introduces Adam into Paradise again; mind the third degree is the greatest, or the completion of the Trinity, and it is the third degree that is called Christ-First Jesus, then Shiloh, then Christ—yet all the three are one (the only Lord, Christ) in the end, only we show the degrees of development. Now the third degree raises the fallen David's throne, builds again the Tabernacle of David that was fallen, and raises up the ruins of the first Adam. Now the Lord Christ sets the poor 'lost sheep' on his right hand, and he 'makes his enemies his footstool'; as you find that when Solomon comes to the throne, he puts his Father's enemies to death. David, or Adam, in his fall was 'the Law,' and he was 'weak through the flesh'; so the greater power Christ was now sent forth to help Adam out of his fall, which power is 'the Gospel.' So the Gospel is the 'power of God unto salvation,' first to Zion, and then to everyone that believes through Zion; for in Zion stands the Three-One-Jesse, David and Solomon;the true believing (in the first of the Visitation)-believing to the fulfilment of the Scriptures—this makes Jesse. Then, 'he that believeth abides in the Father and in the Son,' and 'he that hath the Son hath life' (read 1 John v. 8-13).

We hope we have said enough here to show that 'sin was the transgression of the law.' The first Adam I say, is called 'the law,' because the law was revealed

in him; but the last Adam is 'the Gospel,' i.e., the 'Good saying'—the 'end of the law for righteousness to everyone that believeth' (Rom. x. 4). He is the end of the first Adam, or, to make it more plain—In this last stage of this spiritual work or new creation, I give all up to the Wisdom of God, the first Adam resigns up to his Son, and calls him Lord, as it is written, 'And when all things shall be subdued under him, then shall the Son also himself be subject unto him, that God may be all in all' (I Cor. xv. 28).

Therefore, remember that when the Scriptures speak of sin, it means that one act of Adam's transgression, and points to it; and Adam in his fall is called 'the Devil,' therefore the Word says, 'The devil sinned from the beginning'—that means, Adam became disobedient, and fell from the beginning, or from his first estate, lost his Paradise (the first LIFE ever inbreathed into the dust, or animal nature) and became 'black as sackcloth of hair.' Thus he became the Devil, he kept not his first estate, and was 'reserved in chains under darkness, to the judgment of the Great Day' (Jude vi.)i.e., he remained under the horrible darkness in chains of unbelief, until the Great Day-light, or the third principle which is called 'Christ,' came or began to arise in him, and 'preach deliverance' to his spirit that was 'in prison' (see Luke iv. 18 and 1 Peter iii. 19). Then Adam repented, and he arose from the dead a new man-'the LORD!'

Therefore you are free from sin; but free from faults between man and man we are not, it is evident—not yet, however. Yet as 'all things work together for good to them that love God, and are the called according to his purpose' (which stands first for Zion, and then for all that obey the truth), then I say all is good; for it is God's decree, and who shall disannul it, that even our faults, mistakes, errors in judgment in temporal matters, and all weaknesses shall work together for our good, and we are 'without fault before the throne of God.'

Now this was the ground upon which Brother James reasoned, in his letter to Brother Pierce, when he said that the Servant of God could not do wrong. No, certainly, for if God sees no fault, or finds no fault, how then can those be said to see with the eye of truth who see contrary to God, and will reply so hardly and so harshly. I see no fault in anything that Brother Pierce has done or said—Good is the will of God, I say, in all things,—but as the Servant of God, I am called to 'reprove,' 'rebuke,' 'exhort' and teach, until my Brethren are brought to that same humility and submission and obedience to God, and have the knowledge of God established in them, as God has brought me unto; and in order to effect this in you, you must be crossed, and in the crossing, if there is bad in you it will then come out.

I have been led to write as I have done, and it will be well of Brother Pierce and some others, who it seems are in the same temper of mind, to be still and quiet for a little, and they will see good to us all, come out of the seeming evil. 1

<sup>&</sup>lt;sup>1</sup> Certainly this permanent and abiding 'good' was born out of his distresses and wounds, for the high instruction of eternal things given herein, comes from the depth of wounded feelings, and displays fully those gifts of magnanimity and perfect charity (that 'thinketh no evil') which appertain to the Divine Man alone. Nevertheless it is demonstrated how his believers may attain a measure of the same Heavenly power, which only can same from all

Before I conclude, I must notice a thing or two, where Brother Pierce errs in opinion, or has hearkened to the mistake of someone who is yet unsubdued to the love and Grace of God. He charges me with corresponding with someone against him, and that I have put confidence in some female at Nottingham, more than in those whom I have appointed to direct the Church in my absence. I appeal to the Eternal God, and declare that this charge is altogether false; no female or male has written to me respecting anything of the temporal matters. I received but two letters, I think, since the controversy, and these were making inquiries about spiritual matters. Only, in the one, Miss S. proposed to me to send my Daughter home, as she could not afford to keep her longer. I thought Miss S.'s letter rather sharp upon me, with all the rest. mention this just to show that those who have thought so wrong of me have received a wrong impression, and without any proof, but from a surmise, because she had my little girl. I have put no confidence in her in the way that I am charged with, in the smallest degree. therefore Brother P. errs in opinion about that.

I must also beg leave to correct another thing, viz., in reference to Brother James; he has certainly been under deep exercise of mind, just as you all have seen him at times, but nothing of the kind mentioned has occurred. Brother Pierce has said that James is at the bottom of all these differences, but this is wrong also; perhaps I

error, and to achieve this in us, many an apparent mistake may be our lot, and we may fall, but not to be 'utterly cast down'; that at length by trials we may gain the 'single eye' to see but one object worthy of our love, whose Likeness is now represented to our view.—C. B. H.

shall hardly be believed, for my forbearance with Brother James has been wrongly construed. But had I not known that he was called of God to be with me in the work, perhaps I should not have borne so much with his infirmities as I have, which he has humbly acknowledged. Brother James never flattered me to gain my goodwill, he is open and candid; but whenever he has grieved me, he has been sadly exercised himself afterward, and I wish that I may see that humility in Brother Pierce, that I have had the happiness and pleasure of witnessing in Brother James. You have all seen his faults, and he is open to conviction, and if he hurt me a thousand times, I forgive; but, O, the unkind hearts of men I am sorry I may say of Brother James, that if he is passionate he is compassionate, and for this I love him; and everyone in the Cause ought to love and respect him for his zeal in the Cause, for I do not see but he possesses (after all his hasty temper) as obedient a heart as any I know of, and a generous disposition-not a creature would he see in want or in trouble but he would relieve had he the means, and I know that such is his faith in the Cause, that whatever he had of temporal goods he could part with it all for the good of others.

And I am not to say that a man is altogether bad, because I might see—either through a hasty temper, or from the mind being unenlightened in some points—some improper feelings manifested, or hear improper words dropped; I cannot condemn any man's whole character for these things, nor am I at all angry with Brother Pierce.

I wish now to have done, and hope that it will be

I think but little of myself, and that I can easily forgive errors in others. Let Brother Pierce now take an impartial view of himself, and it would be best, if his patience and the measure of his Christian love will allow him, or if by that principle he can prevail over himself, to do as I have requested in the former part of this letter. Let it be so, and let Brotherly love continue. The Scripture says, 'If any man have a quarrel against any, forgive, even as God, for Christ's sake, has forgiven you'; this plainly implies the possibility of our quarrelling, and that we are to have charity one for another; and our charity would not be called for unless such things as we have now fallen out about, were to appear.

But now I will try to end it all at one blow! Please to tell Brother Pierce and all the Friends, that it was I myself, Zion, who have stirred up all the mischief; I have done it, I acknowledge, and I cannot help it now, and I meant no harm. And now I beg your forgiveness, and I sign it with my own hand.

#### ZION,

#### THE SERVANT OF THE LIVING GOD.

Let it all cease now, and I am sure you will, if you have charity for your poor imprisoned friend and Brother. Do not harass my mind any more, let the wrong that I have done lie still till I see you again, and be assured all of you of my warmest affection, and the same Brother James desires me to say. Farewell. Now, dear Sister Wright, I have written to you a long letter, but think you will excuse it. If the letters that have recently

passed between Brother P. and myself have not yet been read to the Friends, they need not be if the main body will be satisfied; but let this letter be read to the Meeting, and let all be satisfied therewith, and let there be no comment made upon it till I shall meet you. I hope for a peaceful answer to this from Brother Pierce.

Written in Derby County Gaol.

All this 'controversy' is designed to show how natural judgment would condemn the Servant of God in affairs of the outward state; and all the letters of Zion anent the subject—arriving at the consummation in this final and noble effusion of meekness and charity, hitherto unknown on earth—demonstrate how circumstances (pleasant or otherwise) are decreed to draw forth the spiritual knowledge and instruction from the 'Man of God,' our appointed Guide and sent Teacher. Everything that happens in connection with him, is not only for his individual sake, but for the lasting benefit of mankind, though he was so unrecognised while on the earth as one of ourselves, the beautiful ordination of which is so grandly depicted here.—C. B. H., November 30, Year 64.

#### THE 'PRINCE OF PEACE.'

LONDON, April, Year 9.

To Mr C. Bradley, Senr.

My DEAR BROTHER,—The 'PRINCE OF PEACE' is still a stranger—except with a few—in this detestable and miserable world! Detestable to me, truly, because of the opposition I find in those who are called intelligent, to such clearly-revealed truth; and horrible it is to me, to see them minding anything that will just tickle the ear for a moment, while the substantial, eternal and everlasting truth, the 'Prince of Peace!' is passed by either unnoticed or abused, called an Impostor, and counted not worthy of bread or fit to live. Is it not 'miserable' to find those who know no peace, reject and despise the Peace-maker?

For a long season my heart has not been so oppressed with grief as for one day and a night very lately, pondering over what bitter sorrows I have passed through to attain unto righteousness and truth. I spent several hours in tears, saying, 'Is it nothing to you, that the sorrows of your Brother surpassed all sorrows?' Come and see, all ye that pass by, if any sorrow was like unto mine? O, when will men so believe, as to sympathise with Zion and mourn for Jerusalem! O, my God! shall the sorrows and afflictions of Zion be so clearly

foretold in the Scriptures, and shall the sufferer be actually here upon the earth, and men profess to believe in the Scriptures, and yet grieve not for the 'afflictions of Joseph?'

Alas, it is so! it is for a lamentation, and yet a little while it shall be for a lamentation. But blessed, yea, forever blessed are you, who have hearts to drop a tear—it may be an invisible one—of sympathy with that man, who has seen affliction by the 'Rod of wrath.'

But O, my soul, thou hast trodden down strength; grieve not, lift up thy head, thou shalt triumph gloriously, and the reward of thy work shall appear, and the sure reward of all those who have hearts to sympathise with thee. Thy God has decreed it, and though the world count thee not fit to live, and though they shut their hearts against thee, and judge thee not worthy even of the temporal food for thy outward vessel, or the comforts of the animal life; yet shalt thou live and reign and prosper, and, to their surprise and astonishment, rise above the floods, and float on the great waters, because 'the barren hath born seven, and she that had many children is waxed feeble.'

They shall prosper that love Zion; — Zion who struggled in the pains of death, and reached forth the hand, weak, but yet rising; and having his eyes opened,

This grand composition, wrung from the heart of the 'man of sorrows' while surrounded by the antagonistic indifference of the worldly metropolis or Babel, starts at once with a reproach of its spirit and principle that cannot be escaped from, for peace is impossible to them while uncertainty and doubt reigns in the heart, of the Divine mind and will; and yet they are either careless of this Revelation, occupied with their own material concerns and outward schemes, or ridicule with contempt the Wisdom of God because it is 'foolishness to them!'—C. B. H.

stretched forth the hand unto God, and laid hold on Eternal Life. Therefore, Zion, thy work shall be rewarded, and those who approve of thy work, those do I—the God of mercy and of truth—love, for thy work is that 'good work' of which My Angels in old time did speak. And now, I, thy God, am here with thee—thy eternal and everlasting unchanging Lover, and thy never-failing Friend. For thou art my Sun-flower true, of steady, fixed and unwavering love, who—let what sorrow press, what trouble doth come nigh—ne'er from thy God—thy Lover—turns thine eye! Sweet is thy voice to me, my Sister and my Spouse, and charming is thy countenance serene.

O, my God, how shall I praise thy name, or how thy tender love make known on earth? while almost every heart seems bolted—ay, and barred with massy iron strong, denying thine eternal Love admittance, while foulest foes are welcome at their feasts of 'riot and abominable idolatry.'

And am not I 'their music, the sport and song of the drunkard?' it is true. But Thou hast made my bed, and laid my pillow soft whereon to lay my weary head; and in the face of my enemies thou spreadest for me a Table, according to thy Word of old (Ps. xxiii. 5). We have an altar of which they have no right to eat, who in the earthly Tabernacle serve, for they are servants all. Yet this was the state of 'Man' at first—of Adam, I do mean, for so he must be made; but now the Son of—ancient—man is come the 'earthly house' is now no more, that 'dissolved' is and done away. And now in God's tabernacle stands JESUS CHRIST,

a Minister of the Sanctuary, and of the Tent which GOD HIMSELF did pitch—not man.

Now, you know that the Scriptures did foretell that there should be a resurrection both of the Just and of the unjust (Dan. xii. 2, and Acts xxiv. 15), and at the resurrection of the Just the sure reward must come to those, who to the poor were kind. Very well, who rises first? Why, surely, 'tis the 'dead in Christ'; they shall rise first, saith the mysterious Word (see I Thess. iv. 16); yea, all the dead that was in Christ's humanity, they first must rise condemned to be, and rise they did to shame and everlasting marked contempt. For they were all unjust, and rise they must their sentence to receive; and driven hence they were and into exile gone, from whence they can no more return.

Then rose the Just, that long was buried down beneath the cruel hands of proud oppressors, and in prison bound—in Hell's deep silent horrible abodes; yet there—even there—though gloom terrific dismal deep and drear, did on them (or him) lie, through which they (or he) but at intervals could dimly see—did hope and wait and long, and still did sure believe that 'He that should come' would come, and would not tarry past the appointed hour to set them free.

And so it surely was to them, just as they did believe, for, in the time decreed, did 'Israel's consolation' in majesty appear, and to the Spirits that were imprisoned—bound, as we've said above—did preach (I Peter iii. 19, and Isa. lxi. 1), and wide display his Glory bright. Then up they did arise, and did ascend in air, and now forever with the Lord they are.

These, then, are they that were 'alive'—yea, even in Hell—and did remain in prison strong, unto the coming of the Lord of Life, as said the Word in time of old.—(Rev. ii. 10). 1

But here a query may arise, for you might ask and say—If all the dead, the wicked and unjust, out of their graves did come, and so did rise *first*, how can he 'holy'—ah, and 'blessed' be, that in the *first* resurrection had a part? How is it said (Rev. xx. 6.) that he who had therein a part, with 'second death' ne'er hurt should be, and 'blessed and holy' too he should be made?

Come, ye 'Divines'-so called-and bring your wisdom deep, and answer now this just demand, if 'apt' ye are 'to teach' the mystery of the faith. Tell us how this could be, and what is meant by first and second death? for, if a second death there is, then sure a first Come, tell us what the first must be to make it so. and what the second is; and how the second death no power could have on him, who in the first resurrection had a part? But ere you can do this, your nightcaps you must doff, and shake the soot of Babel from your eyes, and from your nocturnal dreaming you must straight arise, and now behold the brighter 'Morning Star' and 'Sun of Righteousness' that's risen here. am he that liveth and was dead-yea, 'with the dead'; but now, behold, I live for evermore! Death now no

<sup>&</sup>lt;sup>1</sup> As Zion breaks into this 'strain,' it will be observed how marvellously the mysterious subject fits to, and is unfolded by the rhythmical order of the sentences; each phase is set distinctly forth by a kind of Scriptural paraphrase, and the mind is led from point to point till the final solution is reached. And how could this be gained but by Death's Conqueror in the soul, the risen Adam—Christ the Lord.—C. B. H.

with the rejected had his he knew, and in his mout i.e., of that sin innocent 1 awful death to bring.

Then if with the wicke that 'through weakness cra' 'ignorance' in death did fa who for the slaughter, prepared; had I not then did rise? I had; and in tha the 'pains of hell' on me gat deep for mind of man to pen

Then, what think ye wa
Baptism into death? Yes,
'death unto death,' the true a
'the sinner' was baptised,
came the mystic 'Dove,' att
said, 'Thou art my Son belo
I am.' Then out of Jordan
the 'wilderness' so wild and

Jordan's stream had passed! O, no! he now remembered his baptismal vow and triumphed over Hell, and to corruption boldly bid defiance to it! he could not turn, but kept his way to life. Then said the Word Divine, 'Because on me he set his love, therefore I'll honour him; him will I set on high because my Name he'th known, and in me put his trust' (Ps. xci., 14-15). And now that 'honour' having come, another death he died, but with this second death ne'er hurt could be, because he 'blessed and holy' was by passing through the first; i.e., he spiritual was made, and on him for a blessing ever-resting, the holy peaceful Dove!

So the resurrection of 'the dead in Christ' was death and hell, 'tis true, yet, as 'twas the only way to life, then life it was indeed; because 'all things together worked for good to him that set his love on God, and who the called was,' as God of old did purpose. [Here read Rev. xxi. 7, 8, 9 and 10th verses, see in the 7th verse the promise stands for him that should 'overcome.']

Then into the burning fire he must go, and so he did, and what was it? A flaming fire of LOVE DIVINE the 'mocking' crew quite to destroy, and of them make an end, that they no more should rise to tempt the harmless Son of God to disobey. Then, then it was he died into life; and so you see he could not with the second death be hurt. Then see in verse the 9th, so soon as this was done, and the angel with the vials full of the seven last plagues comes, this very angel shews the lovely Bride espoused to the Lamb. [And see Ep. (about this date) to M. Rowland on the subject of the first and second death, etc., Vol. V., p. 114.]

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Now all this was done (in Zion) that it might be fulfilled which is written in the Prophet Isaiah xxxii., 'Behold a King shall reign in righteousness, and Princes shall rule in judgment, and a MAN shall be a hidingplace from the wind' (of visitation), 'a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land.' For the different visitations of the Spirit were 'winds'-' the wind bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the Spirit'; i.e., so was Zion, driven about of winds; 'but ye must' (saith the Word) 'be born again,' i.e., ye must be born of God to see the Kingdom of God, where no winds have any more So 'he that is born of God doth not commit sin'; he cannot disobey, he is in the fixed state, in the 'holy tabernacle,' and goes no more out. come in by him, and through the same ye have eternal Life!1

We have been striving with all the energy and all the means we possess, to get a congregation (as it is called) at the 'West end' of the Town; this has occupied the principal part of our time since we came, and has melted the chief portion of our means, for we have not received back what we laid out by a great deal. As I before said, Truth is a Stranger in the

<sup>&</sup>lt;sup>1</sup> A glorious summing-up of the mighty work of the Great Spirit in the soul of Zion; indeed, we may say now we hear the Voice of God, speaking those words of Spiritual wisdom and love that mortal man could never utter. This is the last Visitation of Deity Himself, who had ever spoken by His Spirit in mystery to the Prophets, but we see now where the 'wind' was blowing to, and what for, and it ceases in the blessed calm of peace and knowledge.—C. B. H.

world, just as the Word said it would be, and the people would pay to hear auything but it; and we find it true perfectly what is written in the Writings of J. Southcott:—'The living water is the living stream, that like a fountain will come from on high, but yet the sinners will it all defy. And as 'tis flowing, sin' (darkness) 'will sure abound; they'll froth with fury e'en to hear the sound.' Well, and just so they do; they do not wish to be free from sin; they are sinners, they say, and he that would attempt to liberate them is an Impostor, and they 'froth with fury to hear the sound' of salvation. 1

What then is to be done? for God himself by His Spirit said that so it would be; and this is one proof among the many others, of the truth of the Word by J. Southcott, and all who ever spoke or wrote by the Spirit in 'old time.' This, however, is a satisfaction, and why so? I answer, because all the rest will surely be fulfilled, so sure as this is.

The Son of God must be 'crucified afresh,' and put to open shame in the world by man's rejection of him, ere his Kingdom shall rise in the world with glory and splendour, and be publicly acknowledged. And must not I be content with the 'lot' appointed for me; or shall

¹ This is the mock 'humility' of the professed 'Christian' world, that they think it presumption to be free; and indeed they are not fitted for such liberty whilst held in bondage to the letter religion, with its outward performances and hypocrisy; just as the blind, or those who live in darkness, cannot bear the light, so these captives to self-will and human 'consequence' cannot accept the free unconditional Grace of God. But true humility teaches us to submit to God's teaching by his chosen Instrument, and to see no sin in ourselves, because He sees none; and thus come to one mind with the Divine will and pleasure, by obedience.—C. B. H.

I desire the cup to pass from me? No, I will not; come what will, it is well; good is the will of the Lord! I must fight my way through the hosts of difficulties that stand in the way, and through the forces that are uniting their power against me, determined that the Kingdom of God shall not flourish. But I smile at their 'gigantic' strength and boasting; and, in my view, these 'great gods' are mere pigmies—they shall give way and perish, and it shall be as the Word says (Isa. xlv. 24): 'All that were incensed against thee shall be ashamed, and they shall come and bow down and worship at the soles of thy feet, and shall know that I have loved thee.' Shall this fail? Yes it will-when God that made the promise fails!

Zion is the 'faithful and true witness' that witnesseth that God is true; yea, the 'two witnesses are in Zion, viz., the first and last Adam, both these must lie slain in the streets of the great City Sodom; yet shall they rise and prevail against their enemies; as sure as the victory is obtained over the invisible powers by the Hero, so sure shall the visible be subdued by the power of the Word 'of the truth of the Gospel.' And if we talk of 'subduing,' why then, there must be a contest, there must be powers to fight against us; yes, and they must stand in battle array, and threaten destruction to

<sup>&</sup>lt;sup>1</sup> That is (as he is speaking here) in the Macrocosm or great world without;—the last Adam is the first, quickened to life again after death; and he (though Immortal) is slain in the streets of Sodom, viz., the hearts of unbelievers, by man's rejection of him, and following their own lusts instead of uniting with the Woman, or Virgin Wisdom of God. Zion proceeds (from here) with fast-gathering power, till the climax is reached in his sublime triumph over all the lower powers, and finishes with the authority of the Victor, who has vanquished all the power of the enemy, and 'counted all loss that he might win Christ' (Phil. iii. 8).—C. B. H.

us at every step. But we must not be faint-hearted, for 'greater is He that is with us, than all those that are against us.'

And since our portion is everlasting and eternal life, made over to us by an oath, even the oath of God, who swore, saying: 'Surely in blessing I will bless thee, and in multiplying I will multiply thee,' what then have we to fear? I fear not, nor care what 'the impious, trifling world can either say or do!' Onward we go since Life is ours; yes, though temporal resources seem to fail, yet fight I will and surely shall prevail. Though the 'cattle be cut off from the fold,' and there be 'no herd in the stall,' though the 'Fig-tree should not blossom, nor the Vine yield her fruit,' yet shall Zion rejoice, and does rejoice, though yet afflicted in outward things with wave upon wave.

But no man can number Zion; no, nor can any man save from those tribulations that are my lot. Through it I must go, and through it I will go, fearless of death and ghastly hell, I'll cut my passage through; the Wings of love and Arms of faith will bear me Conqueror!

I have a plan in my head to relieve the Friends from the burthen of supporting myself and James, could I put it into practice, and I believe it would be the means of furthering the Cause outwardly more than anything that has yet been done.

I am persuaded that one effort of the friends throughout the Cause would accomplish it, and it would give me exceedingly great pleasure to relieve my kind friends, and not to be always calling upon them for help, which, in my present state I am obliged to do; at least if I do not ask, the friends see the necessity we are under, and have done most liberally for the Cause, which we both feel very much, be assured, particularly towards yourself and family, who are foremost to assist and support, and to those generous-hearted *poor* among us who subscribe out of their little.

It is the advice of several men of business here in London, and of some of the public characters with whom I have conversed, to take an open shop in the City, in a public situation, and to have my books, with all the other publications now out in the world, on the subject of 'Reform,' etc., on sale. Where my house is situated is far from town, and comparatively obscure, and its appearance, external and internal, such that no genteel person will come there. Now were I in public, I should have members of the 'higher circles' coming to me making enquiries into the mission, and I am sure I should be able to prove the truth of the Revelation to many of them by private conversation, much more than by public teaching. Now you are sure that I can have no wish to get into business, or to aim at getting anything grand for myself, but I am well assured that while the Head of this Cause makes such a mean appearance in the world, with respect to a dwelling, etc., and remains in such obscurity, that the Cause cannot rise externally;

¹ This could not be; —Divinity, the only 'Re-former' of Nature, is inviolate, and will not bear association (or contamination) with the material productions of mere 'sense' and natural intellect. As for his 'business,' it is the Lord's, being one in spirit, will and purpose; and no prospect of worldly fame or distinction could be 'grander' than the station of God-man, the promised Messiah; and God works not by worldly means, but contrary, that spiritual knowledge alone shall triumph.—C. B. H.

and this the Word of prophecy that is gone before, testifies in its references to the 'poor man.' Therefore the sole object I have in view in stating these things, is to lift the Cause out of its present obscurity, and to advance it in the estimation of men, and thereby relieve the Friends from a continual burthen, which is, I assure you, a heavy one to my mind, seeing that for the most part they are poor, and have so hard a struggle to get bread. It is the will of God that one effort should be made to raise the Cause, and by that means the continual weight would (as I say) be lifted off the shoulders of the Friends; however, I do right I know, in proposing a plan, and leaving it to the God of Providence to work (dispose) for the prosperity of His own Cause, which I well know must rise and flourish, and beat down all opposition; and, therefore, whatsoever is wrought in my mind to do or to propose, seeing that I am the Chief organ and Instrument in the business, must be for the good and furtherance of the Cause.

But, to get the Friends universally to the same confidence as I myself possess, and to work with me in the same trust and certainty of success, and under the power of the same love to the one only and true God—there's the point! There are but few among us, as yet, who have attained the truth to a certainty, that the 'LORD is here'; and where there is doubting and diffidence, I know what heavy work it must be to the mind, to do at all anything like as the Word commandeth (Col. iii. 23),—'Whatsoever ye do, do it heartily, as unto the Lord, and not unto men; for ye serve the Lord Christ.'

Further, upon the plan proposed—could such a concern be established as I have mentioned, I should continue to write *constantly* upon the Scriptures, going on to explain more and more of their hidden truths, which will, as we go on, come out still more plainly to the world, and wisdom will still be given to make everything, if I may so speak, yet more tangible to the understanding of men.

And I should purpose to visit the Friends in the Country once or twice a year, which visits would *then* be made without charge to the Believers.

This is my object, wish and desire, and I do think that the adoption would soon be the means of extricating the Friends from the burden now upon them, and the Cause would soon rise. Eternal Wisdom has so decreed that the Cause should begin, and be raised up by a few, who, under the influence of love, should struggle (as it were) in the glorious Revolution, to seat their King upon his throne, till all men honour the Son and crown him 'Lord of all.' Thus has the Lord of Life committed Himself into the hands of his loyal

Note.—At this day (55 years after this Epistle was written), the design of God concerning his Son, when conformed to and hidden in humanity, is apparent. The perfectly human and reasonable feelings and desires expressed were not destined to be granted then, and, consequently, the results were not achieved which might have followed the adoption of his plan. But to this time, the Cause remains unnoticed in the world, though 'means' are not now wanting, nor the will to carry into effect every wish of the Leader. Now his time of 'durance' is past; and as an evidence of the want of recognition of the real Divine personality, and to manifest the hearts of men (on the coming of the Lord) to themselves, these 'doublings' were permitted at the time, fully demonstrating that the Spiritual Man could find no fellowship in the world of natural beings among whom he was sent (to beget a new race), wearing their outward form and likeness, and to offer them a share of his 'eternal Life.'—C. B. H. Year 64.

subjects, who see him to be the rightful Heir; and he waits for his volunteers to fight the way for him-for it is just 'after the manner of men,' that the Great King will gain his power in the visible world; he is come as a man, and his reward is with him and his work before him; he will go on conquering and to conquer, and beat down every foe, but it must be by us 'creatures,' that it shall appear as if we did it. So we see the nature and manner of the battle we have to fight, but the 'Breastplate goes before' you, you have nothing now to fear, victory is certain. I propose therefore, that the whole of the friends throughout the Cause, enter into a subscription and raise a sum of money to carry the plan I have mentioned into execution. Well, here is the plan: I am aware that it will require a struggle, but could it be carried into effect it would end struggling and striving in future, and one effort made in this way would be better than a long period of expenses.

I submit it to the judgment of the Friends, giving it at the same time as my decided belief, that it would be the most effectual way of raising the Cause, and of freeing the Believers from the continual burden, which, I again repeat, are the sole objects that I have in view, and I do but my duty in laying these things before you as the *friends* of the Lord.

¹ This is indeed an inestimable privilege, but he can only be 'discerned' by the spiritual light and love that he sheds forth in his words of wisdom, and his opening of the Scriptures proves them his property; and the power to perform this is indisputably evident from the explanations which did appear, and were recorded during his allotted period on earth; each work in itself perfect, and engrossing the whole intellectual powers, and enlarging the mental capacity to enter further into the Divine Mysteries. And this peaceful, mental 'Revolution' or change of knowledge, will make the restless minds subject to the 'Prince of Peace.'—C. B. H.

As for my own part, I am content with the meanest fare; and if it were the will of God that I should pass my lifetime here on bread and water I am resigned so that I can write the Word of Righteousness, which is for your happiness and peace. In this I am happy; poverty in outward things cannot diminish my happiness, nor could the reverse add to it. I have the 'good treasure' of the DIVINE LIFE in the 'earthen vessel,' and in that I have all I want, and all that God can give. But a work is before me which I must do, with the assistance of those who love the truth, and who desire to see it raised up to glory and honour; it lies upon us, and we must work in it with the judgment that is given unto us individually for the purpose, that by us God might be honoured, and our happiness abundantly increase.

The next thing that I wish to lay before you for your consideration and judgment upon, is the propriety of getting a Catalogue printed of all the works now in print, and that a person in every principal town be appointed to canvass for orders, as they do in the regular Bookselling trade, the person so working leaving Catalogues at the houses one day, and calling again for it and taking their orders in a day or two; he would have his regular profits for his endeavours, disposing of as many We have here in London, one friend as he could. well adapted for this work, and who is willing to undertake it; and having love to the truth, will be a preacher of it in his avocation as he goes on, by which means the WORD would gain footing inconceivably fast. I purpose saying something like this in

the front of the Catalogue.<sup>1</sup> (After enumerating the various works then in print, he appends the following note.) 'The Writer will go on to write upon the Scriptures till the whole of that mysterious *Volume* is clearly explained, because the 'Spirit of Truth is come to *guide* man into *all* truth.'

In conclusion, I will just say that, with respect to the plan proposed, I do not command such a thing to be done, but would know your judgment of it when you have viewed it in every way. The plan has been sounded within me in my ear, and I can do nothing of myself, as I hear I judge; nor do I move but as I am moved upon, nor do God remains God, and the creature remains the creature, and 'though joined in one, inferior man must be'; and his inferiority is manifest in his walking by and guidance by the Power above himself. So if you object to the plan, and show cause why it may not do, I shall be content; for I might be led to propose this in order that my plan may produce a better by your means, or by someone else; so I am quite a passive instrument in the hands of the Higher Power, to which every soul must be and is now subject, since God is the Governor among the 'NATIONS!'2 So, by all means, take the subject into consideration, and God will direct you in the decision.

From ZION, THE CITY OF TRUTH.

<sup>&</sup>lt;sup>1</sup> The preface here penned is now printed in Part I. (published 49th year), as forming a general Introduction to his Works.

Obedient to the instructions, and carrying out the ideas and form here suggested, a detailed MS. Catalogue is prepared of the whole of the works, printed and MSS., at present in our possession, which will at least afford the material for future collation in regular order, when lovers of and humble searchers after Truth shall find the 'treasure' that is for all time.—C. B. H.

<sup>&</sup>lt;sup>2</sup> All 'nations,' *i.e.*, all prophecy, stand—are fulfilled in a Man, who is Je-sus-Christ—the Tri-une being formed out of God, Who spoke of His Creation work, through or in all nations on the earth, since time was.—C. B. H.

Herein it appears that Zion, fully conscious that All Scripture was fulfilled in his experience, and that in fact he (the New being) was God's Book—the Living 'Bible,' in which both Law and Gospel, curse and blessing, letter and spirit, was written and revealed,—intended to (as he undoubtedly had the power and authority to do) explain the recorded Word throughout; and so long as the bodily existence continued, this was carried into effect. But the termination of the mortal career on earth in the decree of the Supreme (by no means a regrettable event to those who are taught, in degree, the fellowship of his sufferings as a true 'Man,' from the spirit of the world) manifestly prevented the completion of the design in that sense, viz., of taking the Bible seriatim, chapter and verse. proceeding would be a palpable impossibility in the ordinary duration of animal life, and would have required a prolongation contrary to the order we see established in nature; and he—the visible representative of the Eternal ever-blessed Son-was made of us, with us, and in every respect like us, as regards his exterior being. abundance of Scriptures that are opened in their true simplicity (but sublimity) by the Chosen Instrument, even for the limited (allotted) period, form material for everlasting contemplation, and to those who retain and use and live in them, will furnish a Key to all the language of And this eternal Inheritance of 'durable riches' abides on the earth for evermore, increasing with our growth in Knowledge and Divine understanding; and, 'who can find out the "Almighty" to perfection?' C. B. H.

## 'THE ALPINE PHILOSOPHER,' SOMNAMBULISTS, ETc.

BRISTOL, April 7th, Year 10.

To Mr C. Bradley, Senr.

MY VERY DEAR FRIEND,—It is a very pleasant thing to ascend a high hill on a very fine sunshiny day, and take a survey of the plain or vale below and the surrounding country. I don't know anything that affords to the animal soul a more pleasurable feeling, and especially if the higher powers within are employed in the science of 'correspondences, using Nature as a ladder, as it were, to climb up to Nature's Founder and Former, adoring that incomprehensible Being, whose bountiful hand gives forth in such profusion all things necessary for the sustenance, and also for the delight of earth's innumerable inhabitants.1 And now you know that you might be upon an eminence near some great City, taking your survey of all below and around, as we say, and having your mind employed in the manner we mention, while all the dwellers in the city and plain were busy at their different occupations, quite unconscious of your being on the very summit of the high

<sup>&</sup>lt;sup>1</sup> This beneficent order of things in visible nature cannot be denied, yet see how the covetousness, greed of gain and avarice of mankind (without God in the world) has despoiled each other of the just share of those temporal benefits and blessings, thus diverting the kindly provision and offer of Nature to the advantage of a few, who would appropriate the rights of all without distinction. Such are the palpable effects of ignorance, but the new knowledge built up on this theme by Zion, will level all in due time.—C. B. H.

hill, and employed in such meditation, and also overlooking them.

The Mountains of the Alps are amazingly high, I know, and from these the 'Alpine Philosopher' has seen great and marvellous things; and several others in these days have ascended these high hills, nay, they are themselves 'high hills,' which many are now striving to get up, thinking that if they can but reach the summit of these hills, they shall then see and know all things; but they never dream that it is written, that 'the hills shall melt like wax before the fire' (Ps. xcvii. 5).

I do allow that on these hills great things are seen, and there are very pretty prospects, and the mind is much diverted with the view of the surrounding scenery, while these hills remain; but whatever will the people do for a hill to go upon when the hills shall 'melt away'? Why, then they must content themselves to be in the plain, and this will be very humbling to 'high minds.'

However high the Alpine hills may be, and the hill of the 'Shepherd,' and many other 'hills' that have in these days reared their heads, ascending upwards to the 'hills of the Moon,' yet there is a hill higher than all these—What think you of the 'Hill of God?'—'an high hill is the hill of Bashan, it is the hill of God' (see Ps. lxviii. 15, 16). Is it not somewhat remarkable that those 'Philosophers' who are so clever at ascending such heights, and have such

<sup>&</sup>lt;sup>1</sup> This Epistle was written after the perusal of some letters on 'Animal Magnetism,' by the 'Alpine Philosopher,' Dr De Prati, published in the Shepherd (1835), a publication by J. E. Smith; and conclusively proves how absolutely confined to its own sphere is the natural intellect of man. However exalted their imaginations, the knowledge of the immortality of the soul could not be reached but through death, as Zion shows, and the 'faith' of the self-wise could not trust that only road.

wonderful powers to make observations that astonish the world, that they never discovered this 'hill' in all their travels, at least they never speak of it; and I suppose the reason is that they never saw it, and therefore do not believe that there is such a hill now visible; but, indeed, I have seen it in my travels, and have gone up it, and I often go up there and sit down and look around me, and view with pleasure all the works that the 'small' philosophers are doing below; and while I see them working with 'philosophy and vain deceit' to penetrate the deep arcanum of Divinity, I smile at their 'little hearts' inglorious aim.' Oh, how they work and tug at their poor brain-strings! Oh, how extended their minds seem; what stretches they make; how they stretch forth their necks, striving to look into the 'Abyss' to discover But, Sirs, indeed there is no secrets that were hidden. such thing as seeing them in this way. No, there is no peeping into it, and none of you ever had courage to take a leap into it; and I assure you, gentlemen, there was no other way to make discoveries but this one; you can do great things, I acknowledge, by your 'faith,' as you call it, but there was this courageous leap to be taken into the deep Abyss, and there to lose one's self, and to lose all; but as you never did 'add to your faith' (this) 'courage' or 'virtue' (see 2 Pet. i. 5), indeed, gentlemen, you are out of the 'grand secret,' and if you would not pretend to this, I could do very well with many things you say on the outsides, for many of your observations are shrewd, pertinent and good. But as you never ventured to lose yourselves in the great chaotic gulf - 'Death,' but were always 'at home in the body' at your studies; indeed—indeed, you are 'absent from the Lord' (see 2 Cor. v. 6).

Now, had any of you been 'divers,' and dived into the 'bottomless pit,' and there became annihilated as to your former being and life, and had transmigrated out of that body into another, you would then know the grand secret of translation, and who 'Enoch' was, of whom it is written, he 'was translated that he should not see death'; but 'before his translation he had this testimony,' viz., that 'he pleased God'; and be it known unto you, that he being pleasing unto God, God 'took him,' and out of his old being made a new being, which new creation is 'the Lord.' But mind, I say, this was not done by peeping, learning, or by 'wisdom of words,' or by the 'philosophy which is vain deceit,' and which deceit will not allow your eyes to see the 'Hill of God,' that very identical hill where You are all 'hills' yourselves, and you talk God dwells. madly, like the somnambulists in your dreaming, about this God being everywhere. Truly, in a sense, so it is, God is everywhere in His Providence; but let me tell you, sleepers and somnambulists, God is not everywhere in His truth, light and holiness, He is only with His Son that is 'made out of a wo-man, made under the law.'1 If you can unriddle it, do so, ye 'wise' men, but that Wisdom that made the riddle has said plainly that this 'is a mystery that

<sup>&</sup>lt;sup>1</sup> There is a grand distinction drawn here (by the Son, the very Heart's love out of the Deity Himself) between the universal power of God, displayed in the formation, life and growth of the visible Universe, and the incarnation of His own Mind and Will in renewed and purified humanity. In the one we see his Almightiness, and cannot but fear such dread Omnipotence that could crush and keep us in misery if such were His will; but in the other we behold His new character revealed in perfect love and wisdom, and cannot but love, for all dread is swallowed up.—C. B. H.

"learned" men can't fathom' (J. S.). Then I don't know how you 'great' men can get at it; no, you never can, seeing you never went into the Abyss. You are only 'wizards that peep and mutter,' and, 'if possible, you would deceive the very elect' with your 'good words and fair speeches,' ye imitators, ye coiners, ye 'vendors of base money'!

Mr Smith, in his wisdom and hardihood, takes the liberty of saying, 'What an unwise speech God made, when he said to the children of Israel (Deut. xxviii. 68), that he would bring them into Egypt again, and there they should be sold unto their enemies for bondmen and bondwomen, and no man should buy them.'

Mr Smith takes a very unbecoming and unjust liberty here, which plainly shows that he never had that just fear of God that is connected with our outward life, nor does he understand the passage at all. The word 'you' is not in the original; read it without that word, 'no man shall buy'; and now what will this great 'interpreter' make of it? Now, in all this chapter God is speaking to His own Son Israel, whom He should in the due time make out of the dust, and God is foretelling the great sufferings that His Son Israel would have to pass through, on account of his disobedience; for God is the God of the living man whom He himself creates, and whom He loves because he is His 'natural' offspring, and therefore He saith of him, 'When Israel was a child, then I loved him, and called my Son out of Egypt'; and though it would appear by the bare reading as if God was speaking to a great multitude, yet it is not so, it is of the very identical and individual Son of God the Word prophesies; VOL. VII

but God so placed His Word in the form in which it appears that no one but him who was to be the very subject of it, could find it out or understand it, for God knew what a many 'peepers' there would be when His Son Shiloh, the 'Spiritual man,' should appear, but the Spiritual man will show and demonstrate that these 'peepers' are not THE CHRIST.

God gave his Word by the Prophets that was to stand for the end-the Word of God that prophesies of the individual God-man Israel (Jacob first, though), and it tells him how great will be his sufferings ifafter He (God) brings him into the rest-Paradise, he should disobey and eat the 'forbidden fruit,' and go after 'strange gods' to serve them; yet God knew very well that his Son 'Israel' would disobey, and, in consequence be denominated the 'wicked man,' and be punished accordingly; because so it must be-this was the very process through which the 'first generation'-Adam, must pass to make him a new being; for in the death, God-out of whom he was generated-took him unto Himself again, and then he (Adam) was regenerated and born again, and then it is 'Christ.' So the first 'man' becomes another man through his sufferings, and this is what is meant by 'learning obedience by the things which he suffered,' and 'being made perfect through sufferings' (see Heb. ii. 10, and v. 8).

The sufferings, then, was 'selling him into the hands of his enemies'—unto the 'powers of darkness'—the powers of unbelief, where he despaired of life, and terrors were upon him and he was distracted. Is it not written of him thus, 'Deliver such a one unto Satan for the

destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus?' Then so Israel was delivered -sold into the hands of his enemies, suffering the Egyptian yoke and the Egyptian stroke, in order to kill and destroy the flesh, that the eternal principle that was hidden within the man-nature, might be liberated and saved from out of the prisons of ignorance and unbelief, wherein it was held captive; and the liberation of the eternity and bringing it outward and upward, so that it should predominate over the flesh, is really Christ's coming; and there was no way to accomplish this great work but by letting the Son Israel disobey his Father's commands, and for God to cast him off from Him and out of His sight, so as to leave him without a gleam of hope that he should be saved, to make him think that he was sold for ever and ever into the hands of his enemies—damned, eternally and everlastingly damned!—for this was Absalom's rising up against his Father, so Israel rose up against his God, so 'foolish,' 'brutish' and 'ignorant' was he; and he must be so if he was 'in all points' like unto others, and as he was designed to be a merciful High Priest. But, however, the text says, 'Ye shall be sold.' Certainly, this was the only way to break him in and to compel him to endure the destruction of 'self' with resignation.

Well, he was 'sold,' for the cock (self-might and self-will) after a hard fight beat him, and then—as cocks always do—crowed over him, and poor Israel wept bitterly, ah! there was 'weeping and gnashing of teeth,' for now he would buy the light, but it was far from him, yea, he would buy death and forgetfulness, but it

was far from him. He would buy ease from eternal pain and from the keen vibration of bright truth, but he could not 'buy'; no! it was written, 'No man shall He would buy again his birthright which he sold, but he could not buy; no, he sought to buy even 'with tears' and with the agonies of soul, which none but such a being could be capable of feeling, but he could not buy; no, his money was expended,1 the sentence was passed, his summer was gone by, the harvest was lost, and all was over, and he fell in sorrow. While dismal voices, fearful sights, terrific spectres, and doleful dreams and imaginations appeared within in countless He was cast out of God's favour, O, yes, numbers. and that really for endless duration! Fain would he find or 'buy' a hole wherein he might hide his face, from the All-seeing, scrutinising eye of the Spirit; but he could not buy, no, all was expended and gone; and what could he do, for he was damned, and how could it be borne? Who could bear a 'spirit wounded' unto death? who could bear an eternal ever-living death, while it was known unto the soul that it had possessed 'Life,' and lost it when it might have kept it, as it seemed! O, I say, who could bear this?

Yet it was borne, and the humbled being even made himself content with this death, from this consideration,

<sup>&</sup>lt;sup>1</sup> Perhaps of all the striking figures used in this powerfully vivid pour-trayal of the utter loss and defencelessness of the fallen creature of God, the simple stroke of 'expended money' will convey to this generation of the world, as adequate an idea as any, of the miserable position to which he was reduced in spirit; and the marvellous design of omitting the 'you' (given in the translation) must conclusively demonstrate why the Word is so given, that only the sufferer could realise, when stricken with the consciousness that he 'could not buy.'—C. B. H.

that it was God's will to choose him for this awful lot. What think you of this—and he not knowing but this death and damnation must be never-ending? O ye pretenders to wisdom! O ye triflers! when were you, and whoever put you to the trial of being 'obedient unto death'? a death ye know nothing of (for the Life 'Paradise' is unknown to them); neither have ye any sympathy in your hearts for one that did endure it, but you would rob him of that 'Crown,' which could only be obtained by running such a race. Which of you ever had to run against Hell, death and sin, and outrun them—and the Devil too, by self-endurance? None of you! therefore you know not him who was 'obedient unto death.'

And you pretend to explain the Bible, and speak of having the 'great blessing,' while you keep the 'sufferer' out of the question and out of sight. You might appear as expounders of some parts of the Scriptures, but how will you explain, or make your 'interpretations' at all go down, when the Scriptures speak so largely of a 'man of sorrows and acquainted with grief,' and you deny him? Away with your bastard mummery!

All that is loathsome, horrible and abhorrent to our feelings in the mortal life, and every conceivable form of mental and bodily suffering and affliction, represent only (temporally) the spiritual sorrows of the first-created being—a mortal made immortal in order to undergo, and survive the extreme penalties of hell and death, in spirit; who alone having experienced the unutterable happiness of the companionship of God, could feel the inexpressible anguish of banishment from that Living Presence, and not only that but eternal condemnation added. Here it is seen how the Great God of Love would make an end of all the mock worship and false 'religion,' that has prevailed through the long night of ignorance, by destroying for ever the mortal part of 'Ward'—the individual in whom that 'Adversary' was manifest to be the enemy of God and man, in resisting the Divine will and love-decree. Those in the outer world who disbelieve this experience, are delivered from such a fate by

Mr Smith sets God forth as acting two parts merely, sometimes using threatening language to frighten the human race, which threats He never meant to put in execution. O what a trifler he makes God to be! and by this he denies the 'man of sorrows,' the dying and rising again from the dead. Does he not, then, make himself the Messiah? is he not a 'false Christ'? and does he not attempt the destruction of the Truth? does; and what better is the 'Alpine Philosopher'? search him to the bottom; truly he tells us of 'wonders,' but what are they but shadows after all, and the 'spirits Many 'miracles' of the of devils working miracles.' kind there have been, much of such 'magic' work has been performed before, and it was the work of the Spirit too; the Spirit has allowed itself to be worked-up by magic or magnetic power, so that many 'wonders' have been performed that the people have thought was the great power of God, and the ACTORS in these things would set them forth as the salvation that was promised.

God permitted these things to be done, that they should stand as shadows of His spiritual Kingdom, but this was not discerned by the 'Magicians' who were made the workers of the miracles outwardly, the 'discernment' was not in them; wonders were enough for them, these they loved and these they had, but 'judgment is God's strange work' (Isa. xxviii. 21), and that's the 'kingdom of the Saints'; however, this is the 'first dominion'—this is the 'first power' attained unto; this is the 'kingly sceptre' and the sword that cuts

the martyrdom of one, in the mercy of God; but the blessedness and immortality brought to light through his sufferings, they cannot partake of, till they accept the Right man's explanations, and cease from their own works of illegitimate mimicry, and conjecture on the Word.—C. B. H.

both ways, removes the obstacles on the one hand, opening the Gate of Life, and on the other cuts down the 'powers of darkness'; but there will be numerous changes take place as the Kingdom goes on. God has been hidden in man, and He will make His appearance in all his power in various ways in man; but let us choose to us judgment, and having that let us be content, and wait the coming forth of all the mighty things that are yet to come, which will not fail to you that believe; you will know all and enjoy all in right and 'due time' and season; be easy, be happy, rest in the Lord! you have the dominion (over error), and what can harm you, for the promises are yours?

I do not despise the 'Alpine Philosopher,' nor his productions, but those things that he treats of are not the 'Kingdom of God;' I do despise his stopping where he is and refusing to go further, and setting up his wisdom as 'the Christ,' and scoffing at the Truth, this I do despise; but I can gather honey from his works though he cannot taste it. Where is 'judgment' in him? Surely the man is fast asleep and dreaming, when he says, that since the 'Saviour' came—he means as all the professing 'Christians' speak of the Saviour and the time of his coming—since then the 'Solar-life has been increasing,' by which he means, I suppose, that the 'Sun of Righteousness' then arose and the New life has been increasing ever since. Alas! surely the man

Everything is done by the agency of Spirit, and whatever is accomplished is its work, and this is put forward in manifold ways (in the rational life of man), emblematic of the spiritual power and virtue the Son should possess when transfused into human nature from the 'Father of Spirits.' Nothing outward could convey this Life, but merely give the signs of the future good, when 'all judgment is committed to the Son.'—C. B. H.

is asleep, as all the whole race of beings called men have been upon the earth; all have been in the 'telluric life,' as he calls it, and some of them have been Somnambulists, i.e., under Visitation, and many of these, under their visitations, seemed to have a power to do almost what they pleased, yet it was not them, but the Spirit of the Creator giving the feelings of a creating power, to shew by this sign that by-and-by He would create a creator of a new world, and the Spirit in the persons did represent the power that Zion should have, to pass himself by force of spiritual arms into a New life and existence, which is called 'putting on the Lord Jesus Christ.' And their seeming to hear through the stomach, was a sign, to signify that when a man should eat the Life and digest it, so that the Divine life became one with the human, then there should be 'hearing,' as it is written (Hosea ii. 21)—'And it shall come to pass in that day, I will hear saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.' Now this 'hearing' means nothing less than perfect oneness and union, for God knew not man till this hearing, nor did man know God; but now since the hearing, the mind and understanding of one is as the Then, as some under the influence of the Spirit, could hear and smell with the tip of the finger, it shews that when the 'finger of God,' which ever pointed to man as the object of His love, when that 'finger' at last came and wrote upon the ground (the human heart of the individual appointed) the Holy law of God, and thereby 'cast out the devils,' then there would be a 'right scent'

and the 'hearing ear,' (see Isa. xi. 3.)—'And shall make him of quick scent' (the Hebrew reads) 'in the fear of the Lord.' So that all these things, with the numbers that we might mention, were 'signs' of the Lord's coming, but all were done in the night (and some were somnambulists), yet none of them were in the midnight, no, the midnight hour was ordained for one only to descend into, and that was the 'one' upon whom the morning was designed to dawn; 'the night is far spent,' says the Scripture (Rom. xiii. 12). Yes, but the Midnight was not then come, nor was it come in the time of Joanna Southcott, for the Spirit by her spoke of it as yet to come, saying, 'But you whose lamps are ready now prepared, the Midnight hour will bring your full reward.'

Now, I say that all people were in the night, but were not designed or appointed to see the awful midnight hour, the 'dead of the night,' no, for one only was it prepared, and he that went down into it should fetch up the 'Day,' for the midnight darkness was the 'womb of the morning,' the morning was held captive in the midnight gloom, the day was hidden in the midnight, as the 'ring was lost in the sea,' and a 'Dives' there must be to dive down for it, to bring it up out of the 'bottomless pit' or abyss where it was, and whoever said that he loved it must prove his love and obedience, by going down into the Gulf for its sake, then love would be known not to be in word only but in deed, this was the 'work of faith' and 'labour of love for His Name's sake' to be content to lose all life as the will of God was so (I Thess. i. 3).

<sup>&</sup>lt;sup>1</sup> There cannot be a greater contrast presented to our outward vision and feeling, than night and day, and it exactly makes the distinction between the new knowledge and superior intelligence now given by God, and the

Then the 'midnight hour' was the total cutting off of Messiah 'out of the land of the living,' and his being given up unto death, in which severe operation he was as certain (in his own mind) of being irrecoverably cut-off for ever from God and Life, as he is now certain that he HAS GOD and LIFE; and yet when so bereft of life and hope, he said, 'Thy will be done, O God, and not mine!' and he lay down in hell, being 'obedient unto death.' O ye who despise this 'little one' and set him at nought, what know ye of this?' Now this was the real 'sleep,' and here was the only one that ever slept the sleep of death; but as he obeyed even unto death, he was found worthy of life, and worthy of all honour; then came the Word of power unto him, saying, 'Awake, awake, stand up, O Jerusalem, who hast drunk at the Lord's hands the cup of his fury; thou hast drank the dregs of the cup of trembling wrung out, but thou shalt no more drink it again.' (See also Isa. 52)—'Awake, awake, put on strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city,'-for now did not 'Jerusalem' prove itself the Holy city by obedience? Certainly so; then said God (in the other prophetical figure of Abraham and Isaac), 'Because thou hast obeyed my voice, and hast not withheld from me thy son' (thy own life), 'thine only son whom thou lovest, there-

previous 'times of ignorance,' as to the meaning of Scripture. Some minds have been more active and walked in the night but could never gain the light; and as 'the darkest hour is just before the dawn,' so the appointed one must bear the very fulness of all the past religious errors, in order that they might end and the 'true light' appear. Thus the expression of the 'womb,' in which the child is secretly fashioned in utter darkness before the birth, carries precisely the same idea; and Zion was led to penetrate into the unfathomable mysteries of the Bible and there be lost as to his former being, for love of the sweet secrets of immortality hidden under the letter, and the 'Spirit is saved in the Day of the Lord Jesus.'—C. B. H.

fore in blessing I will bless thee, and in multiplying I will multiply thee, and in thy seed shall all the families of the earth be blessed.'

But of these things, Br. B., you have heard much, and I need not confirm you any further in the belief of them; but you will plainly see how wrong they must be that say the night turned off eighteen centuries ago, and then the Solar-life began. Alas, if it were so, how is it that there is nought but confusion about the meaning of Scripture among all religionists, and they pray unto a God that cannot save! No, no, Zion it was that went down into sleep, and Zion is the first that ever awoke out of sleep, and now you see 'Christ is the first-fruits of them that slept' (I Cor. xv. 20); and the moment any man is awaked from the sleep in which all the world are, that moment they see the centre—the object to which all the Word by the Prophets pointed, they see the Word fulfilled in the suffering and Glorified Man Zion, whose first state was 'beauty,' which state was cut off, but whose last state, or resurrection from the dead, is the 'perfection of beauty'; and then at his coming the 'bands of the wicked' are cut asunder, and 'out of Zion the perfection of beauty God doth shine,' fulfilling the Scripture, Psalm 1. 2, and Zech. xi. 7, 10. Then whosoever denies these truths, and walks in the 'broad road,' and the wide wild gate of man's wisdom, dealing in craftiness, and handling the Word of God deceitfully, applying it in a universal way, as he and all of his trade do, be assured they are asleep in their own wisdom, and are doating in the regions of 'Philosophy and vain deceit,' they are 'of the world, therefore speak they of the world.'

The 'St Simonian' Priest, alias the 'Alpine Philosopher,' would do well to descend from the high mountain into the valley, i.e., to believe that the Lord is in Zion, and humble himself to be taught of him; but will he do No. Then his 'wonders' that he tells of are of no use either to himself or others; he would set up the 'shadow for the substance,' and so destroy the 'ways of God. God will fulfil in all His believers his promises, He will enlarge their coasts, He will give them absolute and glorious dominion over all evil, and power to perform all things for their own pleasure; power they will have in a moment to ascend into the heights of Deity, and power to descend into the depths of Infinite Wisdom; they will have within them the 'eye of Omniscience,' to see all things, and such will be the glory within them and the capacity to take all power to themselves, that they will scarce know the difference or distinction between God and themselves! Little do you know the Glory that awaits you, but must not the 'Day of Judgment' come first? Surely it must. Why, then, that is come, and you are judged-you have passed the Judge, and you are acquitted—honourably acquitted from all sin. Let the Day of Judgment then go on; God's time is best, he will do all things well; be not anxious but rest in the Lord, you will have the glory, but this world must be judged; and ask not the time it will take, it will be but a short period in eternity, but submit to God for your good, always leaving all things to him, your eternal happiness is sure.

> From Zion, the City of Truth, The Lord is here.

After disposing so effectually of the outward wonders and false pretences of the would-be magicians of the world, who produce these 'serpents' to deceive, and were allowed to appear, that the Wisdom of the elect should be seen conspicuous, and swallow them up; Zion leads the mind away from this 'wide gate' to the narrow path that leads to life, through the valley of humiliation to the One Lord clad in simple humanity, and hidden thereby from the high minds. But what a view is then expanded to the astonished gaze-which the dwellers on earth only cannot hope to attain to, till they yield to the teaching of the New Man in these new spiritual things-that the Great Fountain and Source of all things should bestow on our redeemed spirits a portion of His own Omnipotence, is overwhelming in idea, and yet in perfect accordance with that Name and Nature which is pure essential Love, ever desiring to become 'creature,' and so associate us in that bliss when time no more shall be.—C. B. H.

## A PINCH OF SNUFF— NOAH, DANIEL, AND JOB.

BRISTOL, April 27, Year 10.

To C. Bradley, Sen.

MY DEAR AND BELOVED FRIEND,—I think you request of me (By the lady who had just come from your town, and called on me) to send you 'a pinch of snuff.' But you know that my snuff will make you sneeze, Brother B., especially as I know you have a 'sharp nose'; I must be careful not to give you too much at a time, for sneezing is a very sharp and singular sensation, and sometimes produces strange effects.

The 'Shunamite's child' it appears, had 'snuffed-up the wind,' and it caused the child's death, but when his soul returned into his inward parts, there was a 'sneezing of seven times' (I Kings xvii. 21; 2 Kings iv. 35), this denotes the casting-out of the Wind of Visitation, and the awaking into life—consisting of Judgment, Knowledge and Righteousness.<sup>1</sup>

¹ This writing is a fine example of Zion's power to turn everything to good account, and to build up knowledge from any subject, however apparently trivial and non-relevant. Before it is finished the reader (if at all concerned) will have experienced the most 'singular' mental sensation ever known, and will acknowledge the pungency of the 'pinch.' 'Visitation' merely, could not give knowledge, as all was spoken in mystery till the unlooked-for fulfilment, which change is expressed by the word 'Shunamite,' viz., 'their change,' 'repeating,' 'second,' or 'sleep.'—C. B. H.

'A MAN' (i.e., Judgment-Knowledge, the fulfilment of the Scriptures—the 'Comforter') 'shall be an hiding-place from the wind, a covert from the tempest,' etc.;—but who was it that stood in need of this 'hiding-place'? not know anyone that wanted the hiding-place in earnest and reality, but one who was driven of fierce winds, tossed hither and thither, not knowing where to hide his miserable head and face that was covered with shame; and pursued by the 'Angel of death,' because he had slain 'a man.' Alas! where could a being hide himself who had God for his enemy? and it was written, 'No murderer hath eternal life abiding in him.' Oh no, he had not indeed, but eternal death was his lot; and where could he hide from God's Spirit?—that scrutinising, searching Eye searched his inmost heart, even as it is written, 'I will search Jerusalem with candles.' Ah, this was the 'manslayer'; but in the writing called the 'New Testament,' he is given a very ugly name, or perhaps people, for want of knowing who it is that is meant, attach ugly ideas to the name, for this Manslayer is there called 'the Devil,' who, it says 'was a murderer at the beginning and abode not in the truth'; now it should read, 'who was a manslayer,' according to the original language (John viii. 44); and—N.B.—this 'manslayer' abode not in the truth, but sold it for a 'mess of pottage'; and so you read in J. Southcott's prophecies, that 'Satan sold his birthright in heaven,'-i.e., under the Visitation at first, when the wind was blowing,—and the selling of the birthright was the murder, the slaying of the 'man.' Satan, the Devil, slew his brother-'the Lord' of Life, and then surely life was gone! Where could poor 'Cain' flee to hide himself, seeing that 'Life' was slain by his own hand? Where could 'Esau' find blessing, when the blessing was forever gone?<sup>1</sup>

Ah, poor *Devil*, poor 'manslayer'! there are but very few that have any feeling *for you*, or who can sympathise with you in your sufferings, the *weight* of which must have been infinite. Oh! who can tell the pain that Satan endured till he found the 'City of refuge,' and saw written over the gates in *legible* characters, 'All thy works shall praise thee'!

Do you know that that very Word—that holy Law of God which God himself made, ay before Satan was born, yea, I say, that Law converted him, changed his heart in the 'twinkling of an eye' from the state of a stone to that of flesh, i.e., softness and love; and so you read in the 19th Psalm these words, 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are truth, righteousness altogether.'

And now in this case it was proved that the 'Kingdom of God was not in word, but in power,' and then was fulfilled, too, that saying, 'Behold I shew you a mystery;

<sup>&</sup>lt;sup>1</sup> Here is again seen (under different figures) the desperate lost estate of Satan, so vividly depicted in the previous letter; demonstrating how connected, consistent and harmonious is the Divine Truth. The first-born into life had the right of all its immunities and joys, which he gave away, squandered, by turning back to the old false 'Christian' doctrines, from which he had been cleansed by the 'living breath of God.' And this act of murder destroyed the Spirit of Truth—the new-created Man of Life, or caused his departure, and all spiritual happiness fled, and nature was totally comfortless. So, 'Pharaoh's heart was hardened' to bring about this purpose, to discover the falsehood, and let the creature see he was but dust of himself, and that all power, love, freedom and joy was in the Creator. December 24, Year 64.—C. B. H.

we shall not all sleep' (in death or disobedience), 'but we shall be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised' (to life) 'incorruptible, and we' (the man with the two-fold life or double nature) 'shall be changed';-passed from death to life, passed from the state expressed by the word—'Devil' or 'Satan,' to the state expressed by the word—'Melchisedec,' i.e., Holy Life! that has no man for its father, or 'human' wisdom for its mother; that 'is without descent' (from man), 'without beginning of days' (for it was ever in the Deity) 'or end of life,'-for being the Life out of the Source of Life, it cannot die; and the Word of 'Melchisedec' is life everlasting to those who receive it, and we have the ministry of this Word, as it is written, 'The Lord sware and will not repent' (turn back from it), 'Thou' (my chosen) 'art a Priest for ever, after the order of Melchisedec' (Ps. cx. 4).

Now we are quite aware what an offence this individuality is to the 'great' of the world; and those wise and 'discerning' men who are—by 'Philosophy and vain deceit' of learning—the very mountains of wisdom, despise and reject the individual, because God has chosen him; and because this—'hated'—individual does not shun to declare the 'whole counsel of God'; and because he 'esteems the reproach of Christ' (as 'Christ,' he bears the 'reproach' of all the false 'Christian' world), 'greater riches than all the treasures of Egypt.'

And these great men chide him and reprove him, they imagining that his heart is like theirs, i.e., that he would vaunt himself or make himself some 'great one'; and then they labour to put him down, only because they think that VOL. VII

he aims at the same object that they have in view to grasp, viz., 'to be great of flesh'; but poor little things, they know him not, neither do they know his Maker, no, nor the work he is called to do, nor the end he has in view, by shewing from Scripture the great Work that God has done in him; '1 and is it not merely and entirely to shew and prove to men where the truth is, that they might be delivered from the 'Lo here's!' and 'Lo there's!' and from the teeth of mantigers and wolves, who for a pretence make long prayers to devour the 'house of the widow, and that they might rob the fatherless.'

How has the Bible been made the warrant for the exercise of every species of villainy, craft and deception! and what confusion of opinions there is in the world upon the meaning of its mysterious language! and what vast and innumerable miseries abound in society through Priestcraft, while the Bible is not understood! And must not villainy triumph in his sable vestments till the Priests are put to the blush?—by the interpretation of Scripture being given through one who in their view is mean and contemptible, and in their estimation is a 'sinner'? But be it known unto you, Sirs, that it is your 'sinners' and 'reprobates' that God chooses to be workers for Him; and the world can never be at peace till the Bible is explained as God designed it to be, and it must be explained through an Instrument of His choice, and not by your 'learning,' or by instruments whom you approve.

<sup>&</sup>lt;sup>1</sup> And this is all that Zion does, having had every particle of self-consequence taken away and destroyed, by the amazing Revelations of the Divine Nature in his soul, and the utter annihilation of old thoughts or natural reasoning that must ensue, and be yielded unto. So the objectors to the ordinance of God (not submitting to the destruction of self) only disclose the basest of motives.—C. B. H.

You ask, 'Who are you? Is not the Lord with us?' I answer, No! 'generation of vipers,' No! the Lord is not with you, neither will he be with you while you set at nought those whom he chooses to honour, and ye honour yourselves and set yourselves up as Gods, while it is written, 'Ye as Gods can never come till ye are joined to your bone,' and while ye despise that 'Bone,' the Lord will not make his abode with you. And though you wash yourselves with your 'snow-water,' and make yourselves ever so clean, with either a 'Philosophic,' 'Infidel,' or 'Religious' morality and pureness, ye are much more hateful unto God than those you term 'sinners'! Ye are 'pure in your own eyes, but are not washed from your (inward) filthi-And you say, 'This man receiveth sinners and eateth with them.' Yes, he does; and they will enter the Kingdom of Heaven before you! Ye are 'worse for mending,' and 'washed to fouler stains'; for ye wash and purify yourselves with 'soap' of your own making, that you may put the truth and righteousness of God far from you, and tread under foot those whom God has exercised with all affliction and sorrow, that the Word of Truth might be born into the world. And ye make a

<sup>1</sup> It is evident how completely the hearts of men lay open before the all-seeing Eye in 'Zion,' who being the Chief Spirit both of the lower and upper regions, could at once discern their (the subordinate spirits) actions, and lay bare the motive-spring or principle. Thus, his scathing denunciation of the 'morality' jargon so current with the self-righteous, who are so lifted up with their 'self-attainments' and moral regimen as to imagine such outward 'works' Divine in origin and principle, and can despise and censure others who walk at perfect liberty within the bounds of nature. Truly, all moral order, decency and propriety is the effect of Divinity, when the mind is washed from all lower instincts and propensities by the living stream of Truth from its Divine Author; but for want of knowledge of the Gracious, all-lovely Nature of the Supreme Spirit, men, under the agency of various spirits, have invented forms of goodness, and placed themselves under laws for 'religion,' that the Eternal Goodness never imposed.—C. B. H.

scoff at his sufferings, and you puff at the Wisdom and Ways of God, who by His power is making a plain path for men's feet. But 'Joseph's sheaf stands up in the field,' and ye must yet 'bow unto it,' for there the truth of the Bible is gathered and bound up in a bundle of Life.

And after all this 'scoffing' of yours, and your saying, 'Where is the promise of the Lord's coming? the Lord with us?'—It is the adversary of the Lord that is with you, which is your 'bright' wisdom, and he is your prompter to all your 'good' doings. But, you say, ought we not to do good? No, I say, you ought not; you have not 'good' in possession. How, then, can you do good who are accustomed to do evil? and how can ye do good till good is done in you? God wants none of your 'good,' nor does He require any of your doings in religion to 'serve' Him with; your goodness reacheth not unto Him, but it, on the contrary, thrusteth you from Him, and Him from you. Get real good, i.e., humility, and then you'll get the truth, and then you'll do good-'to do good and to communicate, forget not; for with such sacrifices God is well pleased' (Heb. xiii. 16), i.e., give-'communicate' of your 'goods'-give up your self-will and self-wisdom unto the LORD; with such sacrifices the Lord is well pleased. Do this good, and if you do it not you do no good, but all your ('religious') doings in your self-wisdom are evil, however 'good' it may appear in your eyes.1

<sup>&</sup>lt;sup>1</sup> Of all the weak conceptions and impotent ideas of Deity that the so-called 'theology' of the *learned* has broached in the world, this imagination of 'doing good' of an outward kind, and so ministering pleasure to God, is perhaps the most harmful and deceptive. What of *typical* good exists

It is the will of God to reveal His secrets to His servants the Prophets, viz., the Holy Trinity-his Sons, the 'Sons of God,' and these stand in one, and are called (in Scriptural figures) 'Noah,' Daniel,' and 'Job.' These represent, first (Job) the state of suffering, crossing, thwarting and temptation, by which the human self-hood is at length worn out, through having to endure the continuous and unintermitting 'wave upon wave' of God's wise 'crossing,' all which is borne by the soul without once 'charging God foolishly,' or murmuring at His ways, although every step that the mind takes in order to gain Life, is crossed, turned back, thwarted and opposed; and the soul must gain Life in a way quite contrary to what it imagined, for who could have thought that to be condemned by God Himself and spoken against by Him, cast out outside of the gate of mercy, and to have that gate shut against the soul, and the soul damned, who could think that this was the way to Life? And would not the soul exercised in this strange path, 'naturally' strive with all its powers and might to avoid this dreadful death? would it not wrestle hard in the agonies of death, to keep out of this 'hell' and 'damnation'? It would; but its wrestling and striving still cast it into the 'lake' more and more, till at last it fell into the Gulf and was lost. Who would imagine, I say, that this was the 'wayfare of life'? Yet it was, and the soul in

among us as animals, is an inherent law or instinct implanted in Nature by the Great Founder, and can be and is practised from motives of humanity, where no formal 'religion' is professed. Zion gives the imaginary 'good' and pious a 'sharp pinch of his snuff' here, for it is the crux of all the vain and false worship that is performed, and while done under the idea that they have good (as they call it), and shall be rewarded for such, the path of humility is missed.—C. B. H.

this stage is named 'Job.' And as, through these sufferings and agonies, the God, the Judge (i.e., Dan-iel) is gained, the second degree, the 'quickening spirit,' then the soul is named 'Daniel'; and now these two degrees being passed, the third is rest—'Noah,' therefore it is written in Gen. v. 29—'This shall comfort us concerning our work and toil of our hands, which we went through in the cursing of the ground,' i.e., in the tempting, trying, crossing and thwarting of the mind, to break up the heart, and to plough, harrow and break the clods of self-will, self-might, and self-righteousness and wisdom, and to dress it for the Lord's use, that it might bear the Divinity.

Here then, I say, is the truth of the Sacred Scriptures, here is the root the stem and 'the Branch' making the 'Tree of Life,' the leaves of which are for the 'healing of the nations,' the Word of truth from it is for you all; and it is vain and fruitless for any man to go aside from this straight path. 'He that gathereth not with me scattereth;' he is at no point, he is lost in the wild mazes of self-wisdom and a prey to self-will, and that 'Devil' has him for its prey, and the man is proud, puffed-up, not having charity, which alone can edify.'

My dear friend B., you may wonder perhaps why I write in this way to you at this time, but I am still

<sup>&</sup>lt;sup>1</sup> There is now a 'point' given to the whole of the Scriptures, as the object pointed at in the mysterious language and manifold symbols, is brought forth and made in the Tri-une Image; now we have the fruit from the 'Branch,' which is the perfect fulfilment of all; and if men go abroad in their universal application of the recorded Word to the things of the visible animal life, they cannot find the point, and their efforts to understand being misdirected, are wasted in empty words and vain talk, rather than 'Godly edifying' in love.'—C. B. H., January 1, Year 65.

'tossed with tempest, afflicted and not comforted,' that is to say comparatively—in the outward state. 'She has none to comfort her, nor any to guide her among all the sons that she hath brought up'-all, all seek their own, and not the things of the Lord Jesus; except a very few, all would pull Zion down, and make light, yea, even make a puff at his sufferings, and say, 'Is not the Lord with us? We are all "sufferers," we are all "Zions," we are all "Adams," and we are all this and that as much as you. Who are you? whom makest thou thyself?' But ah, alas! they know not the thoughts of the Lord, neither understand they his counsels. I am, therefore, inwardly afflicted with wave upon wave; 'the proud have me in derision,' and I am their 'music' and the 'song of the drunkards'; and I feel at times as if weary of holding forth the truth to the self-wise and selfrighteous, ungrateful world. And if judgment and patience and knowledge of my state and of my Call did not overrule my feelings, I would bury myself in some private retreat, where no eye should see me, and where the hateful self-wise spirit should no more hear my voice.

To a few I know I appear in the 'sheepskin,' and these are but few; but the great mass see me in the 'goatskin,' and the voice of the sheep from that of the goat, few there are who can distinguish; but blessed are the people who know the joyful sound of THE TRUTH.1

<sup>&</sup>lt;sup>1</sup> The priceless boon conferred upon those 'few' who can recognise the voice of the Son of God speaking love and wisdom, with free salvation to all, is estimated at once by the degree of sympathy and communion that is felt for the sufferings of the 'man of sorrows,' and the intense, overwhelming gratitude offered in homage to the martyr, by whose (necessary) self-sacrifice we are initiated into the joys of his eternal Redemption. What a standing reproach lies in these closing words against the generation he came amongst, in the

I complain not, although I express my human feelings a little to you, because I believe you are aware of them, and that you have a bosom of sympathy. Well, we'll say with the Poet—

'From every temptation thy mercy shall spring, The deeper our sorrows, the louder we'll sing.'

### -Yours in deep regard,

ZION.

P.S.—There has been a lady here on a visit to me, Miss Clissold, from Gloucestershire. I had a deal of conversation with her. She is a woman of great natural abilities, but she is in a 'strait' between 'Greaveism' and Zionism, and there she sticks in the mud-wall; and sure I am that Greaveism will never get her out. She is returned home to her own country, and to her people, and to her gods. Mr Greaves has done a great deal for the Cause, so (in the Scripture figure) did Herod, and 'heard John gladly'; and did many things, yet he could take off his head quite comfortably. I do not say that Friend Greaves will do so, no, by no means; he has been extremely kind, but he is not reconciled to that gangrene to proud wisdom—Individuality! O, that's a trouble to the wise; yes, that 'cross' they cannot bear. Then, sirs, the 'Crown' you cannot share. At my 'impudence' you may stare, but for you all I do not care; and of what your spirits are composed I am quite Your gainsaying of me I can a long time aware.

expression of his 'weariness' in telling them the 'glad tidings,' i.e., preaching the real 'Gospel' to mockers and despisers, who are so filled up with their own inflations, that they are wise enough to take the voice of worldly wisdom for the knowledge of God, and are deceived by the 'sound.'—C. B. H.

bear, but 'jangling in the harness' God will not always hear.

Mr G. is in London at present, and he writes to the afore-named lady thus:—'Ward must not lead people to himself but to God; his doctrine tends to lead people to himself.'

O ye that know and love the truth, witness—O witness for Zion whether this be true or false! I say no more, but time will tell which way this will go—ill or well.

Please to give our kind love to all the true Shilohites.

Ah! the progressive development of what is called 'time' (in the outward world), will assuredly bring home to the future generations of man-kind, the immeasurable benefits to be derived from the 'sores of Lazarus'; those who will be but 'dogs' in their own estimation, in 'licking the sores derive virtue from the wounds.'

The series of letters to Mr G. and Miss C. at the commencement of this volume shew the position that man would assume (of himself) in this age of the world, and in their pride of place self-exalt themselves above the Son of God, not seeing nor caring for that invisible 'Crown of Life' that the 'Heir of all things' is in sole possession of, yet willing to share with his fellow-dwellers on earth, if they have a care to make this spiritual kingdom their delight. The 'Crown of Righteousness' is in the gift of the Right Man alone, who is thus 'bold as a lion' (Prov. xxviii. 1); and those who will

partake must be found wrong, and submit to be corrected in judgment by him. But the 'wise in their own conceits' (exemplified in these two correspondents), full of self-interest, and the dictates of sense, would abase God's chosen, who bears His Great Name into the world, to the level of their own pursuits and aims, thus proving the origin of their spirits, begotten of the 'dust,' and seekers of the empty 'fame' which must perish, for the 'Wisdom from above' is the 'most excellent Gift,' and 'Charity endureth for ever.'—C. B. H.

#### THE GLEANING OF RUTH.

Letters of Intermediate Date in Future Volume.

BRISTOL, June 3, Year 11.

From Zion to Mr Maltby, of Nottingham.

I AM sorry that our friend Harrup does not enjoy such good health as he could wish. I wish him better with all my heart, if it is right that he should be better, for he is an 'old fool'! I think I hear some one say, 'does Zion mean to offend Mr Harrup?' No, no, Mr Harrup will not be offended at this, for if he was not a foolone of God's 'wise' fools-he would not stay a day with Zion; for when I call him a fool, I compliment him highly, for thus saith the Word, 'If any man will be wise, let him become a fool'; and to be a real'fool' is to have no sense, nor wisdom or understanding of my own, but to walk by the sense, wisdom and understanding of another, and such a fool I believe my friend Harrup to have become. Ah! it is 'the simple that are the wise'; and such a fool is our Brother Harrup, that he dare not trust himself upon any other ground than 'holy ground'; and I leave you to judge whether he is wise or foolish in so conducting himself. For he is so foolish as to observe the advice that Boaz gave to Ruth 1 (Ruth ii. 8)—'Go

<sup>&</sup>lt;sup>1</sup> This, one of the most beautiful illustrations in Scripture, in its fulfilment and application (Boaz signifies strength, and Ruth—satisfied) is turned to good account by the Master, in pointing out the 'folly' of the would-be wise in their

not to glean in any other field, neither go thou from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels and drink of that which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?'

Well, it is a good thing to be a fool—it is a good thing for a man to be so sensible as not to trust himself, for some we find-trusting to themselves-have gone to glean in another field, not thinking that the Corn that grows in God's field can make bread for them any longer, so they attend not to the advice, 'Abide here fast by my maidens'-but they are gone to other 'maidens'-or rather, after whores-and forsook the paths of virtue, for it is 'virtue' to do what God commands, for 'the commandment is a lamp, and the law is light.' Now the 'maidens' are the angels, and the angels are the 'Ministering spirits' that God sent to minister sound judgment and wisdom unto Zion-not for Zion's sake alone, but for yours also, that you may know the Grace of God;therefore it is written, 'Ye are come unto Mount Zion, and to an innumerable company of angels'-all which angels dwell in Zion, whose delight and purpose is to

self-knowledge, imagining their own devices in religion preferable to the ways of God;—His wisdom gives not the outward advantage, distinction and reputation that they covet, so they turn to temporal ways and means, despising the 'foolishness of God,' and neglecting the eternal blessing, in order to eat the 'bread of desire' and lust of worldly things.—C. B. H.

M)

give instruction to those who are willing to receive it, or that are *foolish* enough to be led by it; for these are the 'boys and girls' which you read of, that should 'fill the streets of Jerusalem, playing therein, in the 'latter day' (Zech. viii. 5).

So then, those that leave Zion leave the 'company of angels,' and are given up to the guidance and governance of *inferior* delusive spirits or devils, spirits of delusion, and they turn again to the 'beggarly elements' unto which they desire to be in bondage; which spirits do but fill them with 'high-mindedness,' and so stupefy them, and so deprive them of understanding, that not a vestige of it in a short time will remain. For they begin to think that they know better than Zion, and these spirits have the power to represent the Word quite in a different light, so that it really appears to them that Zion is wrong, and thus are their hearts so 'hardened' that they imagine that the views they take of the Word are right, and that it is Zion who is in error, and it really appears to them so.

Then how will such be able to *deliver* themselves out of the 'snare of the devil,' while they walk in pride and self-conceit? for pride compasseth them as a chain, and every day they wander further and further from simplicity and truth. Why then, we see how needful was the exhortation, 'Abide here fast by my maidens, and when you

<sup>&</sup>lt;sup>1</sup> Self-conviction will carry this home with a pang of reproach to many who (after hearing the Truth) have suffered themselves to be so deluded as to cling to the 'Old Man' of sense, and who count 'simplicity' a fault. The pride that swells the heart to imagine themselves in the light, whilst they are only under the influence of the moon (which suffices for the night), which with its dark shadows and distortion of the objects viewed by its light (preventing any clear definition), will keep up the illusion; and to escape the 'snare' and walk in the 'day,' ey must reject this false light, and admit they were blind.—C. B. H.

are athirst, come to the vessels and drink of what the young men have drawn'; for the 'young men' are angels also, and it is their influence that you are to follow, they are called young men or new men because these angels compose the 'New Man' in Zion, so now, then, you must drink out of what the New Man draws for you from the wells of Salvation—for a young or a new man signifies 'being made free from sin,'—and the well is deep, but the 'old man' has nothing to draw with, so that it is in vain to follow him for drink. But Zion is a New man, don't you see that he is new? did you ever read such things as he tells you? was there ever such knowledge imparted before, though brought in such plainness and simplicity?

Now let thine eyes be upon the field which these 'young men' do reap, for it is God's field, and the harvest is the 'end of the world' (of 'sin'), and the reapers are the angels; and the field (Zion) has been ploughed and sown with good grain, and here the Corn is come to ripeness, but it is not ripe in any other field.

The 'Corn' is the Word, and now the Son of man, i.e., Adam's Son, or the offspring of the first man, that is called the 'remnant,' or in other words, it is Christ Jesus become man in Zion,—puts in his sickle and reaps the Word from off his own field, that is, out of his own heart, where it grows for you, as it is written (Rev. xiv. 14), 'And I looked, and behold a white cloud,

<sup>&</sup>lt;sup>1</sup> Plenty of other knowledge of an outward and rational kind, but spiritual wisdom is discernment of invisible things 'which are eternal,' and those who are content with the life that perishes may have all it can give, and no more beyond.

and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle; and another angel came out of the Temple crying with a loud voice to him that sat upon the cloud, Thrust in thy sickle and reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.'

Now the sickle is the *sharp* mind, a quickened understanding by which the Word is gathered-up or in; a sharp mind that *divides* the evil from the good (the 'letter' from the 'spirit'), a mind that quickly *discerns* the truth. The 'bright cloud' upon which he sat, is called a cloud (though bright) to express the dark mysterious ways of God's providence, these intricate ways in which he was once led in darkness, are now become bright and clear, as it is written. (Zech. x. I)—'And he sat upon the cloud,' to represent that his mind is at perfect ease in the Revelation of God.

I shall now conclude this, wishing you a perfect understanding in all things, that you may so understand us as always to be able to keep your eye upon God's field, and not do as some have so unwisely done, quarrel with their best and only friend, and vainly imagine that they can now 'live' without me. I am very happy to find that our Brother Maltby discerns where the bread grows; poor Maltby stands fast and upright, and is rising, while those that set him at naught are fallen, some of them to rise no more for ever!

# 'FOXES,' AND 'BIRDS OF THE AIR.

June 21, Year 11.

DEAR FRIENDS (Nottingham),—I think it proper to address you-indeed I think it absolutely necessary to communicate to you some intelligence on one important point-i.e., upon the nature of the spirits by which the 'world' are influenced,-by which they are hindered from receiving the Word of God, and which will ever hinder them if they do not stoutly resist. For the human mind is constantly the habitation of some kind of spirit, therefore it is written, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath nowhere to lay his head' (Matt. viii. 20). Now these foxes are spirits of a very injurious kind, they are destructive of your peace, as the nature of those animals show, for they were intended to represent the nature of the spirit which possessed the human mind BEFORE 'CHRIST' takes possession of it, who is the Son of man; and so while those spirits called the 'foxes' possess the soul, the Son of man can find no place to lay his head, they keep him out, therefore is the Holy Spirit come to detect these foxes, as it is written-'Take us the foxes, the little foxes that spoil the vine, for our vines have tender grapes' (Cant. ii. 15); that is as much as to say, Remove the evil spirits out of

the way, for until they are removed the Son of man cannot enter; man will ever have some by-ends to serve while they are near—will ever have some artful, cunning contrivance of his own in view, which renders him unfit for the habitation of God. For where God dwells there are no 'arts' practised, there is nothing fox-like, but innocence and plainness, the soul is without partiality and without hypocrisy, and becomes a peacemaker, and 'the fruit of righteousness is sown in peace of them that make peace' (James iii. 18). (See Ep. of Nov. 16, Year 8, Vol. V., p. 34, for another view of these 'upper' and 'lower' spirits).1

The 'birds of the air' are spirits also, but not of so harmful a sort as the foxes, yet it is very difficult to catch (detect) them; they are 'angels' very active, and are employed in bringing intelligence to man, but they are imperfect in knowledge, yet innocent, they mean well, but being unsound in judgment they cannot lead you aright; and therefore the Son of man is said to be made 'much better than the angels, as he had by inheritance obtained a much more excellent name than they' (Heb. i. 4 and 6); that is, he hath attained unto a more extensive knowledge

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<sup>1</sup> What a fitting corollary to the preceding letter is here, like each successive production of the New Man, ever unfolding fresh knowledge for the delight and sustenance of after ages. For what is disclosed here accounts at once for the various and diversified actions of mankind, when it is seen by what agency they are performed, and the motive-spring of their pursuits is laid open by the Chief Angel in Zion, the 'Head and Guide of all Spirits.' How often is it said of a man or woman (the spirit acts through the physical organisation), what a kind spirit he displays in that, or of another, he shows a bitter spirit, and so on, both bold and timid, generous and niggardly, etc., and now the actuality is developed, and the foxes are caught, and the many active and zealous 'preachers' also, soaring high in air (earnest may be) in 'pulpit eloquence' and art, but cannot get yet beyond their sphere of intelligence of this lower world.—C. B. II.

than they, for 'unto which of the angels said God at any time, "Thou art my Son, this day have I begotten thee?"' And again, 'When he bringeth his first begotten into the the world, he saith, Let all the angels of God worship him,' and (8th verse), it is said of him, 'Thy throne, O God, is for ever and ever, a sceptre of uprightness is the sceptre of thy kingdom.' 'Wisdom and knowledge shall be the stability of thy times, and strength of salvation' (Isa. xxxiii. 6). Now the angels are 'ministering spirits' made to minister to the Son of man; and judge which is greater? they that serve or they that sit at table!

Angels are as much inferior in their nature to the Son of man, as the lowest menial would be to the most exalted Prince! such is the excellency of his nature above theirs, for he is the Son of God and Son of man, he is the very essence of the Deity—that super-celestial life of God that ever lay concealed in the Eternal Father till now, the 'fulness of time.'

Therefore he is the Son of God because he comes forth out of God, and being conceived by the human mind, and coming forth into the world through man, he is therefore called the Son of Man, as it is said, 'Truth shall spring out of the earth.' Christ is therefore composed of the nature of the mind of man with the nature of the mind of

¹ This remarkable and precise definition is sufficient (if admitted into the understanding) 'to renew the spirit of the mind' in any recipient. But what a change must they experience from all the gross carnal and outward notions that have possessed the old mind, the earthly worship and bodily exercises which they have (in vanity) offered to the Great Omniscient, Omnipresent, Omnipotent Love Spirit, who comes now in his beloved humanity, 'not to be ministered unto' (by worldly works and 'religious' show), 'but to minister'—liberty and eternal life.

God;—not the nature of the body, but when the human mind is purified from all guile then God—'who is a Spirit'—unites with it, and the two become one, as it is written, 'Two shall be one flesh.' And so Christ is formed, 'made of the seed of David'—i.e., of the seed of the Divine love, for he is the Heart's love out of God uniting with the human love-essence; and the human will and the Divine will (these 'two') meeting together in love, is Christ; so that 'Christ is not a bodily substance at all, but the Spiritual essence of God and man, and is called 'Zion'! and so because the revelation of the mind of God is in me, am I called Zion.

Therefore it is that the Son of Man is above Angels, and must, of course, be more 'intelligent'; he knows the mind of God which Angels do not, for Zion is 'the Son' and Angels are servants; 'the Son knoweth his Father's will,' but angels are not in the secret, for which reason you are not to be led by them now that the Son is born; for the 'virgin hath conceived,' i.e., the virgin mind of him who was 'formed of the dust,' viz., of Adam or Zion, for he is the 'virgin' that conceived the Son 'Immanuel'—'God with us'!

Now it is written of Messiah, that because he persevered in the Divine love until he gained the prize, therefore he is 'worthily exalted'—though man in outward appearance, and a 'man of like passions' with all around—'to be the Guide of all spirits.'

Then as angels were imperfect, and *incapable* of being man's guide, you must now leave off being guided by them, and take the Son for your only guide, and the 'Son' is in Zion—nay! the Son is 'ZION'! and this is what I thought

you were well instructed in.¹ Then how is it that I hear of some of you refusing to be guided by the Son, who you know is appointed 'Heir of all things.' But you have spirits of your own by which you will be led; for instance, Mrs Blasdale, who says that the spirit within her persuaded her to come to Bristol and powerfully drove her till she did come, was led by this spirit in her own mind through being willing to give place to the devil, whom she ought to 'resist.'

I confess I was quite surprised to see her driven about with winds, which 'winds' she is fond of, but they will certainly be her overthrow, unless she forsakes their direction and influence, and yields to his direction, who was once the Chief Spirit Lucifer, now transformed into an Angel of Light, i.e., of God, and become the Head Prince of the Heavenly host. You shall have more in my next.—I remain, your steadfast and sincere friend,

ZION.

My health remains nearly the same, am quite an invalid, as I have not use in my hand to write. Mrs Blasdale will go back as she came, for had she consulted me, she would not have come.

<sup>&</sup>lt;sup>1</sup> It is evidence of the innate *pride* that dwells in the human mind, that after all Zion's explicit teaching, so few could so far give up self as to grasp the fact of the actual presence of the 'Holy One,' who could not be so apparent unless born through and of the mind of His own humanity. And as the power is given us—by the 'will' in our natural constitution—to cast off a spirit of wrath and anger, and to receive a spirit of kindness and love—though we may be alternately exercised with both—we must acknowledge and bow to our manifest Superior.

# 'TRUTH WILL OFFEND'—THE 'LIVING SKELETON,' ETC.

Written the Following Day.

BRISTOL, June 22, Year 11.

MY DEAR FRIEND BRADLEY, - Your last I have not had the opportunity of answering till now; the observation you made has caused me some serious thinking. It is 'a lamentable thing' indeed that Truth will offend! Surely the people cannot know from what Source it comes, nor for what purpose, nor can those who are offended with it know its power, for they are then offended with God! For what difference is there between God and His truth? one is the immediate offspring of the other! is the Son of God, therefore it is written, 'Ye shall know the truth, and the truth shall make you free'; so that when you receive the Truth you receive the Atonement, or Atonement, and receiving this you have all that God can give. He can give no more than an At-onement, for what can he do more for man than make him 'Heir of all things,' than to put him in possession of the 'God-head bodily'! For this is what is meant by the word At-onement, it absolutely implies that a man is brought to a Oneness with God, one Spirit, one in love, one in faithfulness, one in stability, one in mind, will and purpose, and one in knowledge! For what is there that God knows that He doth

not let his 'favourite' creature 'man' know also? what secret is there in the bosom of God that he doth not communicate to his 'bride.' Yea! and not only his Bride, but His 'Wife,' she is called, for N.B.—'Thy Maker is thy Husband.' Then if my Maker is my Husband, what secret will He withhold from me? for must it not be the very delight of Deity to communicate freely of His Yes, such is the nature of the mind to his Elect? correspondence between Zion and his God, that He reveals all! as the Angel Hadarniel said to Adam,—'Adam, Adam, the Glory of thy Lord was hidden, for the upper Angels were not permitted to see-to know the Glory of the Lord, but to thee it is permitted to know all,' i.e., understand-to Zion it is permitted to know all, yes! for however base I may seem in the eyes of men, it is even so.

Again (Heb. vi. 13 and 14)—'Because God could swear by none greater, he swears by himself, saying, In blessing I will bless thee, and in multiplying I will multiply thee'! Now to whom was this promise made? 'To Abraham of old,' you may say. O folly! folly to be thus led away by the error of the wicked. But of you, friend Bradley, I hope better things, which accompany the Truth that saves; it is to Zion this promise is made, and do you not see it evidently fulfilling before your eyes?

<sup>&</sup>lt;sup>1</sup> Man (in nature) has never dreamt of the possibility and accomplishment of this condescension, yet the recorded Word abounds in the glorious declarations and promises, and their fulfilment in the decreed time in the prepared and chosen vessel, is the grand proof that God is nothing but essential Love, and as we know in our natural lives, perfect union alone can satisfy and reward the strong desire. And the necessity appears in these later letters, that Zion (before his departure) should make known positively and unequivocally, the relationship that exists personally between the communicable Divinity and his human love-spirit, that all who will might be adopted into the same Heavenly family.

for a blessing is generally given by a man when he is dying, even as Jacob (as the figure is) blessed both the sons of Joseph; and again, he called his sons together at the last, to tell them what should befall them in the last days, *i.e.*, in the days of Christ, for the first time or the 'former,' down to the 'fulness of time' which is now, is Satan's time, but now henceforth it is the latter time or 'latter day'—the day when 'God commands the blessing upon Zion—even life for evermore' (Ps. cxxxiii. 3).

So Christ being come, the Father departs, giving 'all judgment unto the Son,' resigning all into his hands, and investing him with all authority and power 'to execute judgment, because he is the Son of man'; just as represented, Jacob instructed his sons before he died, so is Zion blessed and multiplied with light, knowledge and understanding; this blessing was 'reserved to the last,' to be bestowed on the earth ('man' or 'Adam'), which is Zion, as it is written in Ps. xxiv.—'The earth is the Lord's, and the fulness thereof; the world and they that dwell therein; for he hath founded it upon the seas and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul to vanity, nor sworn deceitfully; he shall receive the blessing from the Lord, and righteousness from the God of his salvation.'

So the blessing is come; now, 'at the end of the world hath he once appeared, to put away sin by the sacrifice of himself' (Heb. ix. 26), and what is 'himself,' pray? is it not Satan, was not Satan Christ's self? What do you think, or who do you think made use of these words? 'O

wretched man that I am! who shall deliver me from the body of this death?' Was it not Christ, in his humanity, that said it, in asking to be delivered from his evil self—'O how shall I be delivered from the body of this Devil'? Verily no other way but one, i.e., by 'sacrificing' yourself; so Christ sacrifices 'himself' once.

Now it was not known that Christ and Satan were kinsmen; yes, so closely was Satan allied to Christ, that he was the very flesh of the bone, and it was his flesh that he was called to sacrifice, because 'all flesh' had corrupted his way; then that which was corrupt could not go to God, no, 'that must die that is corrupt'; 'this corruption doth not inherit incorruption, neither doth this mortal inherit immortality.' But as Christ's humanity was now to become God, or come to God, or 'put on the Godhead,' he must 'sacrifice himself'—he must resign up his own flesh to the 'fire of the Lord's jealousy,' called the 'anger of God,' to be consumed bit by bit, until he became a complete skeleton, yet a living one, and he was the only man that was known to live without any flesh on his bones.1 So you have often seen death represented and painted as a 'living skeleton,' moving about and making use of his dart; now this was an emblematic figure of Christ when he had suffered, thus did he 'sacrifice himself,' his flesh, as it is written (Zech. xiv. 12), 'Their flesh shall

<sup>&</sup>lt;sup>1</sup> The extraordinary effect and force of this strong illustration of the complete identity of the Divine Spirit with the human, will be obvious to most capacities, and will prove how necessary the one is to the other to establish or compose a real *living being*, while the perishable or earthly *part* (the old mind of Ward) must be dissolved, to leave the Bone (the 'good part' or new spiritual mind) bare and apparent; so that we may get *pure truth* without any admixture of carnal, gross or outward ideas, for the New Man is *inward*, and through him we enter the 'inner court.'

consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.' when the flesh was gone, of course the blood went also, for it is not the bone that contains the blood but the flesh, and you know it is said in Scripture that 'Flesh and blood cannot inherit the kingdom of God'; so that the 'flesh and blood' which Christ offered was himself, his evil self or 'corrupt nature,' Satan! The Devil must form a part of him, for if not, you would never have read these words in the Ps. xxxviii. 5, 'My wounds stink and are corrupt because of my foolishness'; and the Scriptures say further of him, that 'the foolishness of man' (i.e., Adam or Jesus) 'perverteth his way'; and again, 'Foolishness is bound up in the heart of a child,' i.e., the child 'Jesus.' Now you may see just reason why he sacrificed himself, it was because the flesh made him a fool, and made him cry as he did-'O wretched man that I am, who shall deliver,' etc.

Well, at last he was delivered from the flesh and from blood, for he voluntarily sacrificed himself till there was neither flesh nor blood left, all that remained was a frame of bone, and this is called 'the remnant'; and thus it was with him till the Word came which said, 'Son of Man, can these bones live? and I answered, O Lord, thou knowest! And he said unto me, Prophesy upon these bones and say unto them, O ye dry bones, hear the word of the Lord! thus saith the Lord God unto these bones, Behold I will cause breath to enter into you and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in

you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but no breath in them' (Ezek. xxxvii. 3, and on).

Now this was exactly the case with these 'bones.' I had to sacrifice my flesh till it was consumed away, and nought but dry bones appeared. What, then, was to be done? for the bone could not live without the flesh any more than the flesh could exist without the bone, for Christ must take his flesh into Glory with him. I had then to prophesy, i.e., to believe and to 'put on Charity,' and then bone came to his bone, and Charity brought. flesh, sinews, and skin, i.e., a Heavenly spiritual mind, so the carnal flesh became dung upon the earth, and there was now Divine-human flesh, or in other words, a Divine-human mind.

Then I prophesied—'Come from the four winds, O breath! and breathe upon these slain that they may live,' i.e., I believed—I put on 'Charity that believeth all things,' that believed to the fulfilment of the Scriptures; I believed in the four winds, East, West, North, and South, and as I believed, the Spirit of God entered into me; the East and

This mysterious metaphor of the 'dry bones' is wonderfully designed to show how utterly bereft of life the Creature became on the departure of the 'Breath,' and the loss of its former self-hood; so that Charity alone could restore to life again, that is the return of the 'Breath,' which as a Spirit of Faith was first infused into Nature, and begat the strong hope of eternal life; but this was not strong enough to carry the soul through its annihilation, it failed and fell, but rises again (through and over death) as Charity, 'which never faileth.'

West—which is God and man—came together, and the North and South—which means Christ and Satan—I saw to be one in myself! Then there was 'Breath,' i.e., Life, then did my 'grave open.' Here read the 12th, 13th, and 14th verses of the Chapter.

Therefore by 'Faith' (in the three degrees) all was done; 'by faith the worlds' ('Adam' and 'Christ') 'were framed, so that things which are seen were not made of things which do appear.' Read Heb. xi. all through, there you will see that Faith is that mighty agent by which all things are performed. By faith I put off the weak nature and put on the God-head; by faith I entered Heaven and sat me down at the right hand of God; by faith I create a world where no thing did exist; by faith I command all knowledge and call it my own; and 'tis by faith I do perfection gain!

Now, what is faith? Is it not the *fulfilment* of the Scriptures? Did not God *promise* to bring man to perfection—to make him in His own image and likeness, to make 'man' a likeness of Himself—the express Image of the Almighty? and now it is done! Therefore, saith the *Truth*, 'Blessed is he who shall not be offended in me' (Matt. xi. 6).

This grand 'conclusion of the whole matter' makes it palpable and clear how vainly man (in his natural state) would put himself in the position of the Son of God, and imagine himself an 'Image'—in his outward and mental being—of the Supreme Invisible Intelligence; and when corrected and rebuked by the Spirit of Truth, and shewn his inferiority, would actually presume to be 'offended'

thereby. Truly, the being called man is, in his visible physical and mental constitution, a shadow or emblem of the New spiritual Being; but these worlds of Divine spiritual Knowledge that now appear in Zion, were framed or formed in secret by the inner operation of the Spirit of God; therefore this Divine principle ('Perfection')—in its three degrees of progressive development—when it gains the upper hand, works out all imperfection from the understanding of the creature, and that 'Holy thing' is begotten whereby the recorded Word-previously a dead letter, no-thing because the substance and fulfilment had not come—is transformed into an unlimited sphere of celestial and everlasting Light and Truth! begins at home'; and it is when the soul is brought home to God, the Eternal Love, and abides there, that this blessed 'Likeness' is framed in the human nature, ever to continue growing in the infinite perfections of the Divine nature, and thus the Gracious Promise of the Great and Glorious Author is redeemed.—C. B. H.

## 'DELUSION AND MANIA'

Again, written the Following Day.

BRISTOL, June 23rd, Year 11.

To Mr C. Bradley, Jun.

MY DEAR FRIEND,—Well, I suppose you were surprised to see your friends Read and Cooper returned again, having so soon ended their 'mission.' Alas! how has the spirit driven poor man about, surely the wind blew where it listed, man heard the sound thereof, but he knew not what it was, or whither it went. Friend Read imagined he heard the 'voice of God,' but indeed it was the voice of Delusion; for man of himself would be a god if the Almighty did not in mercy prevent him.

Now, the first arising of this spirit—a would-be Apostle; nay, a would-be Christ (independent of God)—came first upon our friend Read through pride. Mr Read is a good man, but it is a sure thing that 'where Christ has a church, the Devil is sure to have a chapel,' it is very provoking, but indeed, so it is. The Lord suffers his greatest favourites—or those that are striving to get

It is marvellous (in our eyes) to see how all events were ordered in connection with the Messiah's ministrations, for one special purpose, viz., to obtain the judgment of quick and dead, viz., of whatever spirit might inhabit the mind. Here is an instance, immediately after his instructions upon the subject, of his own followers being led into the snare in order that the cure might be performed on them, whilst they should at the same time be examples of the effect of this spirit (in different directions) among their fellow-beings on earth; and thus by experience the lesson of sweet humility is learnt.

nearest to him, to be more subject to vanity than others, i.e., to be more under the power of delusion.

Now, what can be the meaning of this, only to fulfil what is written, Ps. xxxiv. 21, 'Evil shall slay the wicked'; it is a very curious way certainly, but such is God's way with some people.

Nothing would cure Mr Read of this would-be Apostle-spirit, but by letting him imagine that God called him, and when this spirit seized him, he began to find fault with the knowledge that others of his brethren had; how unlike this to what we are enjoined in Scripture to practise, viz. (Rom. xii. 10), that 'we should in honour prefer one another'; and although this has in the first place (as every Scripture had) allusion to Zion's honouring the Lord, yet it is an exhortation to all to abide in a low place, for 'he that is low need fear no fall,' but if a man gets on too high a horse he is in danger of falling, and very likely to get his crown cracked in the fall. Now, had our friend Read always continued considering he had less knowledge than another, he would never have assumed the office of an Apostle; but of such 'Apostles' and 'ambassadors' we have had plenty, such are 'false apostles and deceitful workers.' For these words do not apply to a man that is wilfully a false apostle or a deceitful worker. but to one that is 'almost persuaded to be a Christian,' to a man of honest intentions, yet is under such false impressions that—with intention of serving God—he is really serving Satan (the 'Spirit that blinds'-the Adversary), who has 'persuaded' him that he is chosen of God to be an Apostle.

Now, how can one get cured of this malady? for it is

an 'evil disease,' for the man is as sure as can be that God has need of him and that he cannot do without him, and so oppressed is he with the thought, that he is driven nearly mad with it, and a shocking 'mania' it is, it is the worst kind of 'madness,' it is a 'hypocondriac' illusion, and requires an absolute 'miracle' to cure it; and in this sad state are thousands in the present day.

What but this mania affects the 'Bishops' in the present day, and the Rev. 'Divines' so-called? Surely it is as Shakespeare said, 'All the world are mad!'-for what but madness can affect the mind to be persuaded that God 'calls' them, and to swear it stoutly, and solemnly kiss the Book, when they have no proof or credentials whatever that God hath called them. But they made themselves sure that God would never speak, that His Voice would never be heard; but had they known it would be heard some day or other, they would not so have done: but not believing this, they thought they were quite safe in telling the people they heard the Voice, as the poor ignorant people knew no better,-though they are to blame for suffering themselves to be so imposed upon by a set of 'madmen!' for mad they must be to take upon them offices 'under God' without being immediately authorised by Him; and it is the same mania that affects all the 'little preachers.' O, what a set of 'lunatics' they are! men under the influence of 'Luna' the moon, which is now at the full, and I think is risen to her height in the 'Irvingite' department, here 'Luna' exercises her

<sup>&</sup>lt;sup>1</sup> Let any of the self-constituted 'Ministers' and preachers try themselves by this test and exposure of their secret thought; and they must discover the hollowness of their pretensions to office, and the arrogance of their assumption.

dominion powerfully, persuading the people that they are 'Angels,' 'Ambassadors,' and 'Apostles'!

And our poor friends Read and Cooper, too, I am sorry to say, were afflicted with the same, and had not Providence prevented, they would presently have been 'as mad as March hares,' and you would have seen them going full drive to do the work of 'Apostles,' going 'without purse or scrip,' and not 'having two coats,' and 'two by two,' and very likely they would have worn beards for to be complete 'Apostles' they must do so, and a 'leathern girdle about their loins'; and being thus 'divinely' equipped, you would have heard them preaching the Doctrine of self-denial, how 'the world' and the thing of it must be renounced, how you could not be a Disciple of Christ while you cared for it; how you must all leave your work—' Tailors' (Read's trade), leave your shears and thimble; Coopers, leave your adze and whimble; Link boys and lamplighters nimble, leave your work and come away; come and learn to live by miracle! God will support you, it is only to say, 'God help me!' and it is sure to be done; it is only cowardice and the love of this world that prevents you.

Thus affected should we see our poor friends, had not God appointed one to DETECT those delusions, one who can discover the depth of those spirits, and the false magic with which they have power to affect the mind, even to make darkness appear light, and false-hood appear truth!

All this delusion arises from looking outward, and putting our own works forward in place of the spiritual light, so shall it be seen that what the world calls good (in religion) is evil in the sight of God, who requires no worship but trustful love.

Now our friends Read and Cooper have as honest hearts as any men, it was their heads that were unsound; and they came here as two 'meek disciples of the meek and lowly Saviour,' having left the world, and all that pertains to it, behind; judging that, whosoever did not forsake the world, wife and children, house and land, and did not 'take up his cross,' they could not 'serve God'; and under the impression that they must do so, off they came to Zion, supposing that I would fully establish their ideas, and would make sure to them what they had decreed. But no! sorry should I be to leave my friends under such a delusion; and God regarded them too well to leave them under the faint sickly rays of the Moon; they were instructed by the Sun where they had been, and came directly under his influence, by whose superior light they could see that they had taken a wrong step, and being convinced that they were not qualified for the office, like wise men they turned back again, and in this they showed themselves wise.

But mark, how first they were foolish, which is always the way in our school, for a man must first become a wise fool, swelling with his foolishness, 'like a toad in a ditch,' who swells imagining he can make himself the size of the Ox, till he bursts asunder, and so was convinced of his folly. Thus 'evil slays the wicked'; God causes evil to work in his children till they see 'sin to be exceeding sinful,' until they mount up to the very height, and down they fall, exclaiming, now they 'have seen an end of all perfection' (of their own); 'but the commandment to be exceed-VOL. VII

ing broad' (see Ps. cxix. 96).—I remain, your sincere friend,

ZION.

P.S.—I was surprised one day this week by a visit from Mrs Blasdale of Nottingham, the spirit (she said) led her to believe that I wanted her. Alas! how cunning those spirits are. I wanted her not, nor ever expressed a wish for her to come; had she consulted me about coming she would have defeated the spirit of its purpose.

So now she has gone back by the way she came. So much for adhering to a Spirit of delusion.

I am nearly the same in my health as I was; I think I shall not be able to visit you; it would not be wise to go from the kind attendance of those who take care of me, and to commence troubling others, for as yet I am not able to help myself. So I had better continue where I am, till I am able in some measure to shift for myself.

Remember me to Mr Holinsworth and his wife, and to the friends in general.—Adieu.

What a wonderful preservative we have in this letter from the *deceptions* with which we are surrounded, and would assuredly take us in, were it not for the counsel of our faithful Guide. The sacrifice of worldly interests and affections was necessary (and appointed) for him, to bring to an end the 'perfections' of self-wise man, by which he thinks to *recommend* himself to the notice and favour of God; but the 'new commandment, LOVE,' is a 'place of *broad* rivers and streams' (Isa. xxxiii. 21)

—without stint, limit, or restriction, imposing no observances and ceremonial artifices, whereby to *qualify* for an 'Apostle,' as described with such humorous satire and banter. Then we may enter the 'eternal liberty,' without any deprivations of an outward kind, but single-minded and single-purposed by absolute devotion to the Divine Spirit, our 'Guide, Philosopher, and Friend.'—C. B. H.

## EXTRACT FROM A LETTER ADDRESSED. TO MRS BRADLEY FROM BRISTOL.

April 27, Year 11.

(1 Epis. John iii. 16, 17, 18.) Let me consider w is my 'brother,' and what is to be understood by 'th world's goods,' and what it is to possess them; f there is an evil which I have seen under the sun, as it is a sore evil, viz., 'riches kept by the owners there to their hurt.' And now I must see how we may avo this 'evil,' for I am not to see my brother hath nee and not relieve him, for 'hereby we perceive the low because he laid down his life for us; and we ought lay down our lives for the brethren.'

Now it is the Lord that is 'my Brother,' now th he is become 'man' in me, and against him you a not to 'shut up your bowels,' for how will you prov that the love of God dwells in you, if you possess 'th world's goods,' and do not cheerfully resign them u to him. And now we must see what this world's goo is, for it does not consist of the money, goods an

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Though this letter should be placed (according to date) antecedent to t three preceding, it will be readily seen that each production at this period forms a component part of the other-yet perfect and complete in itself. B contributing powerfully to the grand design of changing natural thinking in Divine knowledge.

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chattels of this world, or what is called 'wealth' among men in the outward state; the Scripture passage concerning 'this world's good' has no allusion to temporal wealth, or what is generally termed in the rational world 'riches,' 'goods,' etc. No, no! it has no reference to any such things, but this world's 'good' as God means it, and we are to understand it, is nothing else but this world's wisdom! Now, whoso hath this and seeth his brother in need, and will not let his bowels of compassion move towards him, or make a place in his heart for the reception of his brother, how dwelleth the love of God in him? It is manifest such a one does not love God, while he can retain his goods, and still hear that the Lord has need of them; for this world's good is in the way of the Lord, hindering him from taking possession of his own inheritance, and 'no man' (it is written, Rom. xiv. 13) 'should lay a stumblingblock in the way of his brother,' but by all means remove every obstacle from before him. Oh! how hardhearted must that person be to leave the Lord to cry for a portion of his goods and still refuse it! about 'charity,' and 'giving to the poor,' and 'feeding the hungry,' 'clothing the naked,' 'visiting the sick,' and so on, and all that; ah, this is it!—'I was an hungred and ye gave me no meat' (Matt. xxv. 42). So now you 'perceive' if you do possess the wisdom of this world (on the Scriptures) and do not resign it up unto God when he requires it, you then 'stop your ears at the cry of the poor, and you shall cry yourself and not be heard' (Prov. xxi. 13).

But the 'hypocrites' 'strain at a gnat, and swallow

a camel'; they run like wildfire to impart of their goods to feed the poor, naturally, thinking they are doing God service, while they can listen with composure to the cries of the Lord, their 'poor Brother,' when he asks for a portion of their good, which it is his lawful right to have, and they refuse. Now we may be assured that it is for this God will bring them to a strict account, and not for withholding their temporal goods; with those you may do as you please, withhold them or give them away, what does the Great Omnipotent care for that! but you grieve His Spirit (now made 'Man') much if you withhold from Him 'this world's good' while he is in want; and there can be no reconcilement between you while you continue 'churlish' in this respect, it is quite impossible for God to come near you, because your 'churlish' heart SHUTS HIM OUT.

They surely think they know better than the Lord when he tells them to resign to his wisdom and they will not.1

Now seeing there is so much *ill-nature* abounds, and 'so little charity manifested to the 'Brethren'—the three-fold Holy Life, I am constrained at last to open my mouth upon the subject; for it seems to me a very shocking thing to 'shut up one's bowels against the poor' so as not to listen to his cry; but I find

<sup>&</sup>lt;sup>1</sup> An important injunction is contained in this for the mercenary age in which we live, when the type is so conspicuous and engrossing in the outward life of man. The temporally 'rich' may be grateful to be relieved from the responsibility attached to their position, except on the score of our common humanity to those who suffer (as animals) for lack of means. But the real 'charity' must be manifested, as Zion shows, by yielding all our own natural judgment to the Son, who has become our 'neighbour' in like state, and whom we must love as our self.

there are some do it, and I really cannot bear it, for (as you see by Prov. xxi. 13) it is a very momentous matter to disregard the cry of the poor for bread; and if God has given me riches, such are not given me for myself alone, but that I may dispense them to my 'neighbour.' Now this is a plain duty, and if we do not do it, 'tis in vain for us to ask anything of God. 'My little children, let us not love in word nor in tongue, but in deed and in truth;'—so do not suffer the poor to cry in your hearing for a portion of what you possess, and refuse to give. I would have you examine yourselves well on this point, and see if you are as 'charitable' as you can be; lest you cry yourself and are not heard, and that is a matter of serious consideration.

You can give what you like to anyone that's distressed, but don't trouble others with or about it; is not the Lord the best judge what another wants? Yes, he surely is; but perhaps you are better-natured than the Lord, for if he sees fit he could give plenty to one that was short of means, but he lets them be so for their trial. are many that follow God for the 'loaves and fishes,' as the common saying is; but now it must be proved that He has a people that will follow Him through poverty and want and contempt; therefore say not, 'May I not report the case of a sick and poor brother or sister?' No, I say, it must not be done in the old 'religious' way, with any view of helping or procuring others to aid and assist them. This may seem hard to the mind that does not see into the ways of God, but surely God knows better than you. See the 'good

and pious' (so counted), how 'kind and charitable' they are, making garments for the 'poor' to cover them from the cold, etc., etc., and who do you think does all this? Not God, I assure you, but the Devil to deceive; for as by 'good words and fair speeches' he deceives the simple, so he can perform what are termed 'good actions' for the same purpose.

It is indeed a true saying, 'It is not all gold that glitters,' nor is it all good that seems so in the view of the world. God's good and man's 'good' are as opposite as light and darkness! 'The law is spiritual.'

Zion has to teach everything contrary to the corrupt wisdom of men in their vain and outward 'religion,' and must shew that what is 'highly esteemed among men is abomination in the sight of God.' Consequently the deceptive cant of 'doing good' from a 'religious' motive, or with the idea of 'serving God' thereby, is exposed in the above scathing words. The old religion is darkness and bondage, though it may shine on the outside, and all its outward 'works' are of the same nature. But the love of God—the new religion—is a 'free-will offering,' and can alone enlighten the mind to see and know real good, and think and act spontaneously from that root within.—C. B. H. January 21, Year 65.

## THE 'ROUGH STONE.'

BRISTOL, July 24, Year 11.

MY BELOVED FRIEND, MR B.,—I have read your letter two or three times over with peculiar pleasure, and it is not now that I am convinced of your friendship, but it is manifest in your conduct towards me, for I believe these six years or more; so that I could not suppose you speak about the 'printing,' from any other motive but that of real regard for me, for my well-being, and for the good of the Cause.

As for me, I consider not my own profit in the matter—this is no consideration with me, God will always supply me with a sufficiency. He told me when he called me and appointed me to work for him, that I should never want a friend, for He knew beforehand who they were that would believe and who would not; and He knows that from motives of pure love to him and to the Cause of truth, I sacrificed every interest, giving up everything that men count dear to them in this world, with even my own life, therefore I have His promise—and I am sure that He will fulfil it—that I shall never want.

This promise He made to me Himself! and here I will give you a 'handful' that was left on purpose for me,

with orders that I should not be reproved (see Ruth ii. 16); it appeared in Moore's Almanack the very time that I was called, which no one knew but myself, nor could they know, it was done so secretly; 1 this is it—

'May those whose hearts keen anguish hath opprest, And poverty has held in slavish chains, Behold a milder day!'

Now, who would think that those were God's words? that this was one of the 'hands-full' let fall on purpose for the comfort and consolation of his 'elect,' who 'came from the land of Moab, leaving father and mother, and the land of her nativity, to come to a people—or to engage in a work—that she knew not heretofore.' Surely God will recompense my work, and a full reward will be given me of the Lord God of Israel, under whose wings I came to trust (see Ruth ii. 11, 12). For the Lord is not unrighteous to forget that work, and the labour of love that I went through for his Name's sake; depend upon it, if no one sets a value thereon, He does, and he will always influence the hearts of those who are drawn to love His Name, to show kindness to me, for they that love him that begat, who is God, must surely love him also that is 'begotten' of Him, because they know that it is of him only that is 'begotten of God,' they can obtain the precious truth, which is more dear to everyone that knows it, than the things of this world's life, for when put in competition with it, they

<sup>&</sup>lt;sup>1</sup> There is an insight given here into *one* of the modes by which the Allwise will shame the great of the world, and show that their self-importance and consequence is nothing worth. For his *only* care is Zion, in whom *His own Life* is created and nourished, as more than full compensation for *the life* of Ward.

are 'lighter than vanity'; for we receive a kingdom that nothing can move, that cannot be destroyed; there is no 'Devil' to fight against, no 'Satan' to be an 'Adversary' to it, 'he that letted' (or hindered) 'being taken out of the way.' 'Though we believe not, HE abides faithful,' the fluctuations of our minds have no effect upon HIM, and He has decreed that whatever foibles and follies we might be the subjects of, and whatever 'evils' we might fall into, to make 'all things work together for our good,' so that no evil (in reality) shall come to us, nor shall 'any plague come near our dwelling,' for the things that plague us now, if plagues they may be called, shall eventually work good to us; these are the conditions of the 'New Covenant,' for there is no 'sin' in anything, therefore there can be no shame. Not like the 'Old Covenant,' an awful burning 'hell,' suspended by a hair, hung over our poor 'guilty' heads ready to fall and swallow us up for our 'sins'; and if we did not 'please' God, Moses (the Word in the letter) would come in the power of the law, demanding payment to be made for a broken commandment. alas! we could never 'see to the end of that which was to be abolished,' the veil remaining still upon our hearts, our minds being darkened or blinded (see 2 Cor. iii. 13, 14), 'which veil' (blessed be God) 'is now done away in Christ,' who has abolished death and brought life and immortality to light, the 'enmity being abolished in his flesh'-

When we consider the variations and moods of our natural mind, and the oftentimes perverse influences dominant therein, there is unspeakable comfort in these 'conditions' of free Grace, to know that what we see as faults and errors are not seen by the eye of God, which looks through his humanity, regarding only actions and words of the Spirit, and 'where the Spirit of the Lord is, there is liberty,' the slavish bonds of doubt and fear 'abolished' in his light.

Satan (see Ephes. ii. 15), so that we can now see to the end of all flesh, which was Satan. He and Christ are now reconciled, who were before at 'perpetual enmity,' so that everyone that pretended to take part with Christ was at enmity with Satan. None of the 'builders' would have in their building such a rough stone, it was so irregularly shaped, that the best of 'builders' could do nothing with it, and they all cast it out, thinking God had rejected it; and because He spake against it, so must they all.

But they knew not the mystery of His Word or of his Will, that one day they, Christ and Satan, should become friends; so, till then, there was a 'perpetual enmity,' but now this enmity is slain and the Gospel is preached, 'whereunto I am appointed a preacher and an apostle, a teacher of the Gentiles, for which cause also I suffer these things; nevertheless, I am not ashamed, for I know in whom I have believed' (see 2 Tim. i. 10, 11, 12).

Now, see how nicely this 'stone' fits in our building, nay, we cannot make a building without it, to stand on a sure foundation, for you can make nothing complete without a 'beginning' and an 'end'; we could see the beginning as we thought, but we could not see to the 'end of that which was to be abolished,' the 'law,' I mean, which consisted of 'endless genealogies' and 'old wives' fables,' such as the following:—'Rabba, grandson to Channa, hath said, I myself have seen a frog which was as large as the village of Akroa, which is in Akronia, and it consists of sixty houses' (see on the Three-score Cities, Vol. II., pp. 189-200); 'and there came a serpent and swallowed up that frog, upon which their came a

raven and swallowed up the serpent, and the raven flew into a tree and perched thereon. Lo! how strong must this tree have been! The Raf-papa, son of Samuel, hath said, had I not been present myself I could not have believed it.' Now here is one of the 'endless genealogies and old wives' fables,' who could see to the end of it but he that was 'made all things to all men?' who is made the frog, the serpent and the raven, and the village, and the large and strong tree? Ah! it was the Raf-papa, the son of Samuel, alone that could see to the end of this and interpret it.

So that we could not see to the end of the law, it was endless until the 'end' appeared—Satan; but now we see the beginning and the end—the flesh and the spirit—the flesh purified, made white and tried, and 'given for a covenant of the people,' and the spirit ruling and reigning, and both together united make the complete Christ, not flesh and blood, but flesh and bone; then this is the 'end of the law for righteousness to everyone that believeth,' and likewise the 'end' of all things! (Rom. x. 4).

Now, Hurrah! Nau-boklish! the end is come and has found the beginning, and the beginning has found the end. 'Behold how good and how pleasant a thing it is for Brethren to dwell evenly together,' after being at perpetual enmity for innumerable ages. Say, is not 'the way, the truth and the life' in Zion? You will say it is, I am sure, for here is 'demonstration of the spirit, of power, and of a sound mind;' though some say I am mad, that my intellect is deranged. Verily it is true; for 'the spiritual man is mad!' (Hosea ix. 7), and my intel-

lect is deranged out of, or contrary to the order, or supposed 'order' in which the intellect of men is arranged; so that to the world I am 'mad,' and the world is mad to me!

Well, who but a madman would ever attempt to bring that rough, ill-shapen stone ('Satan!') into his building? but we have cut it, carved, contrived and beautified it, so that now it is a 'polished stone,' and fits exactly into our building.

ZION.

[See Postscript on next page, 287.]

Thankful may we be, who are made partakers of this 'sound mind,' that a new intellect is created in the 'order of holiness,' to penetrate into the mysteries of the Divine Will, and make us acquainted with the spiritual invisible world, while we have our visible portion on the earth.

And unless this 'end of all flesh,' or end of the world of darkness and error in the elect one, through whom the whole *power* of evil should *end*, is discerned by the mind, the Scriptures are all in disorder; but by the blessed joining in Zion of the old world and the new, the 'missing link' is discovered that unites the Word in perfect harmony and result.

Thus the 'frog' (of the Rabbinical story) shews Adam swelling with pride and vanity at his exaltation, though but the 'earthy man,' and so falls a prey to the serpentine temptations of human wisdom, and is then overcome by the raven or 'powers of darkness,' and at last by this experience gains the 'knowledge of good and evil,' and rests evermore in the Tree of Life.—C. B. H.

P.S.—Now, concerning the printing; if we print a small number, the books will cost us much more, and we should be obliged to charge a price for them no one will give (who is unacquainted with their real value, and invaluable importance.—C. B. H.). particular wish that all my works should be printed, only that the people should get them, which they will not be able to do if they remain MSS.; one half of the people would not see them And again, who would copy sufficient? costs me now about a shilling a day to pay for writing, not being able to write myself, and that is very little to pay, but it is a great deal out of my income.

The Word must be written; it is God's truth, and must not be hid. How, then, shall I get it copied, so that the people may have it to read? If I could get a person in each place that would faithfully attend to this and copy the writings, it might do, but I find people have no time from their business to spare, and those that have time want zeal or love to do it.

I have the Bible to explain, and only while on earth can I do it (for his fellow-beings here), and God only knows how long that may be permitted, whether a long or short time further, or whether ever it will be, nobody knows (see note, page 220). Therefore I am in haste; and

To judge from the reception of works printed in this day (Parts I., II., III.), there is no appetite among the public for spiritual food, while absorbed in temporal concerns, therefore MS. 'copies' are made for posterity, which may be readily multiplied and committed to print in the 'sweet by-and-bye,' when the notable 'works'—metaphorically expressed here—wrought by our Divine-human Redeemer, will be apparent and realised by diligent students (even of this one Book alone) of the infinite 'world to come' of celestial knowledge.

if there should be this roomful (and it is a very large one), will that be too many to supply the people with by-and-bye? You remember reading (John xxi. 25), that if all that Jesus did and said was written, the world itself could not contain the books that would be produced; then surely if the world could not hold them, a 'roomful' won't be too many; and all that I do and say must be written, for every miracle that I do must be stated—how the 'lame are cured,' how the 'blind receive sight,' and how the 'dead are raised,' and how 'leprosy is healed,' and the 'issue of blood' is staunched. And a description of every 'devil' that is 'cast out' must be given, with his colour, form and size, and it may be that some are 'lunatics,' and some 'dumb devils,' and some 'bowed together by the Devil,' so that they can in no wise lift themselves up.

And then there is the 'devil on two sticks.' What is to be done with him? for this is the worst of all devils, for while he can walk on two sticks, there is no doing anything with him; he must be got upon a third, and it is only Ædipus who explains the 'Sphynx's riddle' that can do this.'

¹ Many of the 'intellectual' of the world now, somewhat pride themselves on their metaphysical discernment of the myths and allegories of former times, and their appreciation of the language of metaphor wherever used; but yet they see only the surface, and must be proved utterly dead (with all their natural attainments) to spiritual knowledge, or the intent of God in His allegory of the Scriptures, while they walk in self-will and self-wisdom (the 'two sticks'), which are the supports of outward historical religion. But if they will surfordinate these two acquired principles (from the 'world which lieth in darkness'), and learn to depend on simple honest nature as distinct from these other two sticks, they may then enter into the secrets of God, and be enabled to unravel His curious riddles and sayings by the help of THE LORD, who is made out of Nature; and will no longer imagine that 'money' is grateful to God.—C. B. H. Year 65.

And it will take a deal of time, and will cost much money; but what does God care for money? He makes no account of it; He depends not on temporal resources. Money is only to serve our turn while we are here, and then we have done with it, we want such 'trash' no more. Nevertheless, I am not going to print at random, but I should be glad if our people had love enough to unite together and raise a fund solely for printing, that when any work came out that is particularly calculated to awaken the mind, it might be printed.

I did speak to Mr Cooper about revising my works and writing the 'Dialogue' over afresh (see Vol. IV. for full copy, with 'revisions,' of this most striking work), in order to make some corrections, as soon as wind and tide permitted, but we cannot do impossibilities; and I know that it comes heavy to the few friends that there are now who hold to the truth, to support me; and I feel very much for you, in particular, who have expended so much, and depend on it, I would be very sorry to do anything to inconvenience you, for I feel myself under great obligation, not that you consider it so, I believe, for you do it for the sake of God, nevertheless your kindness to me shall be had in everlasting remembrance. Believe me, I feel more your kindness than you can possibly imagine; and I think how great must be the love of those who, out of their little, give so freely. grateful feelings are ever alive to all the friends who try to support me, and supply my wants, during my illness in particular, for when I received your kind bounty, a tear of gratitude stood in my eye, recollecting my obligations.

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As for Mrs Pierce, I care not how much she is my enemy; she never was a friend, nor anything but an obstinate unbeliever. I don't know what she would not do to get rid of the Cause, and of the support her husband gave it; however, I do not deserve it, think and say what she will, nor do I know what she has against James. I know he often told her some home truths respecting herself, for which she dislikes him. But here I shall leave it, and only say, that if she thinks God is to be hoodwinked, she is much mistaken.—I remain, your much obliged Friend,

It seems matter for astonishment (now our eyes are opened) that men do, or could ever have conceived, that 'money' in its expenditure, either for beneficent purposes of humanity, or in the raising of solemn and gorgeous temples, with all the sacerdotal display and parade of outward 'religion,' could be gratifying to the All-wise Omnipotent Divinity, who has no parts or passions, nor limits of space or time.

But now that this Gracious all-loving and Free Spirit has communicated or embodied a portion of His own life with the human essence or Soul—Zion, He has assumed (by this Emanation from Himself, whereby the mind is impregnated, and at last brings forth the Holy Child—Truth!) the parts and functions of our nature, for the sake of the dwellers on earth, and consequently (then) needed the means of temporal support as all others, and thus is grateful for any acts of assistance rendered by his fellow-beings. Thus Zion, with all his inward glory and supremacy, so pathetically gives vent to those feel-

ings of nature, for tokens of kindness which he feels in himself unworthy of, but, as we now know, conferred the greatest honour upon the giver, who could then be made the instrument of contributing to the 'support of God' while upon earth in the 'base shape of man.'

Can it be supposed that the All-seeing Eye can be 'hoodwinked' by the outward and ostentatious doings and sayings of the pretended 'Church,' and its 'ministers' and adherents, when all hearts are open to Him, with the vain and secret thoughts that prompt so many of their actions?

The 'miracles' wrought must convince man of his inferiority, and so to become simple and childlike to learn from his Superior. And, in the following Epistle of October 11, a most mischievous and deceptive 'Devil' will be seen cast out.—C. B. H.

## LAW OF THE LORD—ABUNDANCE OF PEACE, Etc.

BARNSLEY, October 11, Year 11.

To Mr Bradley in kind love,

I SEND this Word of God: 'Great peace have they that love thy law; and nothing shall offend them' (Ps cxix. 165). 'The law of the Lord is perfect, converting the soul,' etc. (Ps. xix. 7). 'The mouth of the Lord speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide' (Ps. xxxvii. 30, 31). 'For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members' (Rom. vii. 22, 23).

First, we remark that this (now written) is the Word of God, i.e., the Messiah, or Emmanuel—'God-with-us'—who is God's spokesman, selected by the Great Eternal to bear his Name ('God'—'Jehovah'—'Elo-him') in the world; for how could he speak Truth (which is God) if he was not born in it?

Now the Word was hid in the Eternal God from Eternity, but could not speak truth till it became mani-

fest (incarnate) in humanity; therefore He chose one for its birth-womb or temple-body; 'the Word' was a Flame of fire in the heart of God, ever burning with love to become a creature! It spoke—only by types, figures, shadows, allegories, but could no more speak plainly than a child could be expected in the mother's womb, until it entered the heart of a man and worked its way through the human properties, becoming, as we say, incarnate; but in so doing it had to mix with the dark principle of humanity, and then it retained none of its Original Brightness, but it seemed to lose it all in becoming Man!

Now the 'Word' or Spiritual Flame is called the 'Man of God,' now that it has become 'Man'; and why so called? I answer, because he is created out of God, he is a 'part' or portion of the DEITY, a candle lit up at the Great eternal Fire—God; and as a candle partakes of the nature of the fire (when lighted), and is then the offspring of the Fire, the fire itself suffering no loss nor diminution of its power, virtue or quality, so the Eternal Parent is not diminished when He sent forth His Son out of Himself—the Man of God, or the Man made from God—His 'Son,' 'made of a woman (woe-man, or wombman), made under the law to redeem those that were under the law, that we might receive the adoption of sons' (Gal. iv. 4, 5); or, in other words, made according to God's eternal purpose that He purposed in himself

<sup>&</sup>lt;sup>1</sup> The very essential Love ever desired a mate to be sensible of its virtue and quality, just as in nature the desire of the male burns towards the female; and then this ever-blessed 'Word,' which told since time was (but enigmatically) of this decreed union, becomes the property of, and related to, and can speak with the voice of its beloved.

before the 'world' was, i.e., before evil was committed, or before it had its birth. The 'Son of God' came not by chance, but according to rule, weight and measureaccording to the plan devised by Infinite Wisdom itself, who could not be mistaken, nor could His purpose fail; He determined to make His Son with power to tread down, to 'bruise' or 'overcome' superstition—the Devil or Serpent; wherefore it is said, 'The seed of the woman shall bruise the serpent's head, i.e., shall overcome and finally beat down the wisdom and inventions of men. Thus is 'God with us,' and this is His Word—the Word of the Lord going forth from Jerusalem and Mount Zion; for it is the Lord with Zion that forms the Word which you hear or read, and the child being born in wedlock, his name is 'God'; he speaks truth, for he speaks the fulfilment of the Scriptures, and his Word sounds forth the will of God, because he is the fulfilment of all things visible and invisible, and in him has 'come to pass' what is written in Numbers xii. 6-8, 'If there be a Prophet, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses.' Read also Hebrews, chap. iii.; there you will be informed that this 'Moses' is afterward the 'Apostle Christ Jesus, who was faithful unto him that appointed or made him'; for he is the wise masterbuilder of God's own house ('but he that built all things is God')—the Messiah; and what is Messiah but God

conformed unto the mind of man, and man conformed to the mind of God, and God come down and man ascended? as it is written, 'God' (Messiah) 'is gone up with a shout, the Holy One with the sound of a trumpet; God' (Messiah) 'hath gained the victory, hath overcome the world, i.e., the Devil, he hath cast off Satan's yoke which bound him down to earth, and is ascended to the throne of judgment, and triumphs over all! Read Psalm ciii. 19-21. Here is manifest the power that Zion is invested with; God has brought forth the God-man and seated him upon the throne of Glory, and made angels, principalities and powers subject to him; for those he has 'spoiled'—he has taken the power out of their hands, the rule and authority, as it is written, 'He has committed all judgment to the Son,' and has commanded all powers to serve and obey him, and he doeth whatsoever he will, even to the creation of a new world; all is as Zion wills, as the Word says, 'O woman, great is thy faith, be it unto thee even as thou WILT!'

Here are a few sparks of the 'Crown of Life' which Zion has given unto him as the reward of his sufferings, sorrows and temptations; and God his Father has, in addition to this, given him all those that love him for what he has done, as his further reward and crown of rejoicing! It may then well be said, 'Great peace have they who

The literal or historical Christianity, with its slender corroborative evidence, is the greatest 'superstition' ever raised or upheld by man, all of their own 'building' on the letter of the Word, with vain conjectures and 'natural' reason. Now all this is thrown down in Zion—first by the power of the law embodied in him, the 'servant Moses,' when the Word comes in power to the soul to demonstrate the 'evil' of the world; and then after 'Ward'—the human selthood is consumed by 'the curse,' the spirit and light is born through the sufferings, and 'Christ the Son' is come, the 'Redeemer' from all evil.

love thy law, and nothing shall offend them,'—the word 'them' has allusion to Zion (i.e., the Messiah), because he is composed of two natures—the Lord and the man together; therefore he is repeatedly spoken of in the plural, 'we,' 'us,' 'ours,' etc.

Now, seeing that Zion is so exalted, what is there in heaven or on earth that can hinder his 'peace'? No, it is perfect!—where this knowledge is, that 'all things' are at his command!—for he bears sway within the celestial regions. Now what 'law' is it that he 'loves,' from which this abundant peace doth flow? Is it not the will of God which has decreed all things for Zion before they come forth, and everything is ordered according to that decree. How then shall Zion do amiss! and 'who shall lay anything to the charge of God's elect'?—to the charge of the Messiah, who, 'for his perseverance in the Divine love, is worthily exalted to be the person to guide all spirits into the truth.'

Now the will of God is certainly the law of God, and is it not written that 'he' (the Messiah) 'that doeth the will of God abideth for ever'? and is it not a 'law of perfect liberty'? and do we not read of some that will attempt to spy out our liberty, and they, being bond-slaves themselves, will try to bring us under condemnation and into bondage? But 'stand fast in the liberty wherewith Christ has made us free, and be not entangled again

<sup>&</sup>lt;sup>1</sup> It was ever impossible for man in his finite limited state, to aspire unto this exaltation, or to adopt the language of the Spirit in the Scriptures. Almightiness itself must reach forth (according to His Love, promise and decree) to take our nature into Himself and make it a partaker of His Divinity. And this being done in Zion, he is that mighty Angel or Supreme Intelligence out of God, called the Son, who being made 'Heir of all things,' inherits all power in the invisible world, which directs and controls the visible by the spirits under the command of their Head Prince, or the Prime Angel.

with the yoke of bondage' (Gal. ii. 4, and v. 1; also James i. 25).

And the 'yoke of bondage' is the law of sense—the sensuality that drowns men in 'perdition,' from which works of sense the Word of Life and Liberty is given for their deliverance; now sensuality is altogether opposed to liberty, therefore 'live' in the 'liberty' and deny sensuality; all outward things are sensual, and sense imposes certain laws upon the human being, 'it is sensible,' say they, 'and it is right'; 'morality' is a law imposed upon the human mind while it was under bondage, and subjected to 'governors and teachers'; these are laws for 'children' who are yet subject to be 'carried about with every wind of doctrine.' 'Be a good boy and God will bless you!' was the law of your Mother-earth; but, indeed, God never took notice of our good or bad actions as animals; if we committed murders and adulteries, and plundered our fellow-men of their goods, and kept not the Sabbath (as men call it), in all these there was no 'sin' com-God gave not these laws to men; they that did all those enormities had as mnch of heaven (spiritual life) as the 'good and pious'! (viz., None!-beyond their existence here, which they can make a comparative 'heaven' or 'hell' by their actions and pursuits). acknowledge it is is very hard for the 'good people' to think they are to have no reward for their 'goodness.' No, no! you want a reward, and if you thought there was none, the Devil might do 'good actions' before you would.

After all the talk (in the 'religious' world) of being 'made free,' and professions of walking by the Scriptures as their rule of life, how vainly have all the nominal Christians striven to arise to the promised 'glorious liberty of

So, so! you have now declared yourself, we have found you out, that you would do little for God if the Devil If you were certain that there was out of the way! was no reward for 'goodness' none would you do; and, on the other hand, were there no punishments (for that we call evil) you would freely gratify yourself with all 'sensual' delights! You 'go to Church' to 'serve God,' you say? O you hypocrite! when it is to serve yourself by keeping friends with God, that the Devil might not hurt you; God hates your mock 'worship,' there is no 'Heaven' for you! Do you think that God is such a one as yourself, a deceiver and being deceived? No, no! be assured there is no hood-winking of God, but all things are naked and open to the eyes of Him with whom we have to do, and Messiah is Judge himself. Selah.

God never paid attention to the actions of men, whether good or bad, actions of 'animals' are infinitely below His nature, it is not consistent with HIS GREAT NATURE to notice them; 'animal' nature was formed in an instant! the order of it was struck at a glance!! and every individual was left to do as he pleased. It is men by their self-righteousness have brought themselves under laws, and have bound burdens on their own shoulders, and loaded themselves with tasks, the fulfilment of which God never required at their hands; for from 'nothing' God could expect nothing, and so it was. But there was some-thing when God made 'Zion,' and from something, the Sons of God,' and become hopelessly in servitude to their own laws, esteeming their practice and code of animal' morality' the highest result of their (so-called) spiritual faith. Whereas all mental virtue flows naturally from God's gracious law of Love and truth established in the mind, when cleared from the delusive devils (which make so 'fair a show in the flesh') by the authority of the Lord.

something must be expected; Zion was an accountable crea-ture, and he alone is, and he broke the law that was given him, yet he broke it without sin, though all sin is comprehended in the breaking of the law, yet he sinned not, it was 'the Devil' (corrupt nature—the 'Spirit that blinds' corrupted the understanding) 'that sinned from the beginning'; for Zion was blinded and he could do nothing but sin when he was so, but doing it in blindness (or ignorance) he obtained the promised mercy when he 'repented.'1

So be of good cheer all of you, you have not sinned; therefore 'draw nigh unto God' and delight in Him; do what you will you do not 'sin' against Him, so that you do not refuse to marry, for the refusing to marry of course shuts you out of those nuptial embraces and pleasures, which they who unite with God are put in the enjoyment of. So, if you would do the will of God, if you would take great 'delight in his law,' then marry with Him, that is all He requires of you; but if you marry not you remain without a protector and without a husband, and you never know the pleasures of a married life; you are therefore ignorant of the nature of those secrets, in which is centred all that bliss which the word 'Heaven' implies.

Now the 'law of God is perfect, converting the soul,'

<sup>&</sup>lt;sup>1</sup> The extraordinary force and novelty of this passage must sweep away in its blast all the former cobweb notions of the 'mock-worshippers,' who think to have imposed upon God by their performances and moral rectitude. Animals have their reason or instinct provided for their guidance in their sphere of existence, but the rational being called man has aspired above his station or sphere, and must be taught that he is 'of the earth—earthy,' and has not the remotest affinity to the Eternal being, who at last discovers the immaculate spirituality of His nature, by breathing into the dust to make the 'living soul' 'Zion.'—C. B. H.

i.e., the will of the Lord is definitive, by which He decreed the conversion of the 'first Man' who was of the earth, earthy, into the 'second Man,' the 'Lord from heaven'; and He planned beforehand the metamorphosis that the soul should pass through, and the process of it, and it is done according to the plan; so that out of the 'dust' God has made a 'God'—His own 'Image'—His Son! a living and glorious Being is made out of a 'worm'!

Then 'the Lord'—Messiah is no strange being, but one of your own nature, only that the human properties are changed into Divine, as it is written, 'We shall not all sleep, but we shall be changed'; i.e., we shall arise after having gone through the 'belly of hell,' and then we pass into another life; we—Ad-am, the first man, shall not always sleep the long sleep of death, it shall only be for a short time (though it will be an eternal sleep—to feeling, for all hope of being raised from this death will perish), for rise 'we' shall and be changed into Christ.

So Christ is risen out of the 'natural man,' the natural man is become a spiritual man, and the 'Spiritual Man' is the very 'LORD' himself; this is the conversion of which the Scriptures speak, this is the 'new birth,' the old birth is 'the Devil,' the new birth is 'the Lord'—'made of twain one new MAN'!

Zion being passed into the Heavenly spiritual Life, tells only of soul qualities, whether of birth and life, or death and marriage, he having been initiated into each degree not only for his individual sake, but experimentally for the whole. Thus, after his resurrection, he brings us this Gracious Message of perfect love, and as a proof that we receive his Word (which is God) we must bring our hearts into complete union with the new teaching, and all our thoughts to implicit obedience and trust, and thus be admitted to intimacy and familiarity with the Divine Love Spirit without fear, which 'Heaven' the selfish cannot taste.—C. B. H.

So the law of the Lord is perfect, nothing can be added to it, nor anything taken from it; it is God's own Work, He is the Potter and we—'Messiah'—the clay, which God has moulded to His own liking; the first vessel that was made was 'marred' in the hands of the Potter, so He made it again as seemed good to Him to make it; 'Hath not the Potter power over the clay to make one vessel unto honour, and another to dishonour?' the 'law of the Lord' is perfected by converting the soul - 'Adam,' into 'Christ'; and 'the mouth of the Righteous speaketh wisdom, and his tongue talketh of judgment'; and he declares this change to have taken place, for to him 'all judgment' of Heavenly matters is committed; so it is written, 'The Lord is our law-giver, he will come and save us,'-said the Word in ancient time, but pointing to the future.

Then now we say, 'The Lord is come,' 'The Lord is here'! for the will of God is the Spiritual Man's will, and God is his God, God is his Father and he is the 'Son of God with power'; and the 'law of his God is in his heart, and none of his steps shall slide' (Ps. xxxvii. 31); he shall not backslide any more (see Jer. iii. 11, 12, 14), for God has given 'his angels charge concerning him,' for he is God's well-beloved, and the 'Man' of whom 'God is mindful' (Ps. viii. 4). God has made him surefooted, he shall not through all his journey make one false step, but every step of his is decreed by that WISDOM that cannot err, whose Eye looked attentively through all the wild mazes of time, or I would say—through all the 'wilderness of sin,' and beforehand saw every crooked thing made straight.

Therefore, from this time, 'let no man trouble me' (with putting forth their 'wisdom' in objections against the truth—the LORD!) for 'I bear in my body the marks of the Lord Jesus' (Gal. vi. 17); look at me, and handle me and behold me; for a spirit (alone) hath not flesh and bone as ye see me have (Luke xxiv. 39). But I am flesh and bone, a being made without blood,—i.e., without sin, it is the flesh joined to the bone, the evil brought into subjection to the good, and both made one.

So, which of you convicteth me of 'sin'? Are not the sins of Judah sought for now, but they shall nowhere be found (Jer. l. 20); nor shall the sins of any be found that receive the Word of truth. The people that dwell in Zion's light shall be all righteous, for 'he that doeth righteousness is righteous, even as the Lord is righteous; and he that doeth the will of God and not his own, abideth forever' (I John ii. 17, and iii. 7).—I remain, Friend Bradley, yours sincerely,

How can the mind of man grasp the immeasurable scope of this infinite subject, save in the measure made intelligible to us through these majestic utterances of the DEIFIED Man? The very acme of transcendentalism is here reached, and traced to its consummation; for all the mysteries of 'being' are resolved into this ONE CREATION ACT performed by the Great Universal POWER, in fulfilling His own pleasure by projection of Himself upon one of the atoms of visible moving dust. Here the Eternal rests satisfied in His will; and all other works of His spirit in individuals, among people,

nations, towns and countries on this planet, or in the vast expanse of the Universe, are subordinate to-yea, but typical of (though answering the purpose of their sphere or order) this moving of the Great First Cause—the SUPREME, SELF-EXISTENT LOVE to form 'His Likeness' in the world!

And when we see how we are formed in one FLASH of INTELLIGENCE, for visible emblematic existence here, and that we are rendered capable of receiving the higher Life into our being (when we will sacrifice the 'sensuality' that questions and reasons with the doings OF DIVINITY), and so adding a joy to the Martyr who is made 'God' to and with us, our Spiritual Parent and immediate Progenitor! O how stupendous and incalculable the Love that would raise us to His praise, by such a merciful plan.

Now shall the self-importance of man, as he has been, sink into insignificance before the LIGHT revealed, and this ever-hidden Wisdom, thus displayed through the properties of humanity, will convey so stern a lesson of the daring ignorance that has counted as 'foolishness' the decrees of the All-wise! that self and sense will disappear as night before the day, and the 'foolishness of God be found wiser than men,' who thus must discover their nakedness, and be shamed into simplicity at last.—C. B. H.

(See letter of Oct. 14, future Vol.).

## THE ODD-FELLOW.

LEEDS, November 5, Year 11.

To Mr Bradley.

MY DEAR FRIEND,—'Brother' I will not call you, not but I highly esteem you, as you know, and I believe have every feeling for you that I should have. For who can be a 'Brother' to me? who am like the Phœnixthere is but one of my kind in the world! I am really an Odd-fellow, if you can make that out, for how can a man be otherwise than an odd-fellow when his fellow is not on earth? For who is Zion's fellow?—verily, Not that Zion puts himself in any singular no man! position, let no one think that; for God himself has said of Zion that he is 'meek-hearted above all that dwell on the earth.' But what is said above is to convey proper ideas to the mind, of Zion's character as he stands before I say that Zion is an odd-fellow, and no man on the earth or in the Heavens can be his 'Brother!' Can you drink of the 'cup' that Zion drank of? Were you a partaker with Zion in that cup? If so, you are a Brother, a sharer in his awful lot, for 'a brother is born for adversity' (Prov. xvii. 17). Did you drink a part of the 'cup of sufferings'? did you go down with Zion into 'the deep'? and how long were you there? Were

this question to be asked you, and you were to answer, 'Yes, I did; I suffered as well as Zion; hath God spoken only by Zion? Cannot God speak by us also?' I answer, No! 'A night and a day I have been in the deep.' 'I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak not after the Lord, but, as it were, foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also. For ye suffer fools gladly, seeing ye are wise.' (Verse 23). 'Are they ministers of Christ?' (I speak as a fool). 'I more; in labours more abundant, in stripes above measure' (I had good measure of that, you may believe me), 'in prisons more frequent, in deaths oft' (2 Cor. xi. 16, and on).1

Now, which of you come here, then you will be my 'Brother'; and which of you can now enter into my joys, or know ye what it is to be 'equal with God!' 'Eye hath not seen, or ear heard, nor hath it entered into the heart of man to conceive' what Zion now enjoys, knowing assuredly that he 'commits no robbery though he declares himself to be equal with God,' i.e., equal to Christ, viz., the Emanation or communicable

¹ See how the language of the Spirit pourtrays beforehand, every situation that the God-man should be brought unto in His Mission to the world, each circumstance is provided for, and the fitting words placed in his mouth for their proper and destined use at the appointed time. No one can deny (however 'wise' in their own estimation) the force of this reasoning, and the absolute singularity of God's work in Zion; and though so many make a 'boast' of their intellectual attainments without any other qualification, it is left for the one who can speak the Wisdom of God (by becoming a 'fool') to justify himself by the application of this 'confidence,' which will shame those who have self-appropriated His Word.

Divinity from the Great Eternal Source—the 'ALL!' (Philipp. ii. 6).

O! the delights, the heavenly joys, the glories of the place Where Jesus sheds the brightest beams of his o'erflowing grace,' said one of the Poets of the old school, but knew not what he said; for it is the 'Grace of God' that 'passeth all understanding.' It is even too high for Zion to attain to as yet, the 'earthen vessel' is, as it were, ready to burst with the new wine; but it is best explained in the following words (Ps. xlv. 7), Zion is 'anointed with the oil of gladness above his fellows,' and why? even because he was once anointed with the oil of sadness beyond his fellows; therefore God, who is just and equal, has given him joy that is 'above' every man, and therefore he has no equal; there has no man drank of his 'bitter cup of sorrows,' nor no man can enter into his joys! No, nor no man fully believes it! Nevertheless, though you believe not, yet you that are Zion's helpers in the work, and are volunteers in the Cause, shall assuredly partake of my joys, which are unspeakable, and so full of Glory, that they cannot be mentioned to you, for you would not believe, for 'ye are yet carnal, and walk as men'; therefore, until ye become like me-to walk at perfect liberty—ye cannot be told of the Glories that are at God's 'right hand,' where 'there are pleasures for evermore,' and joys without decay; for 'Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities' (Acts iii. 26).1

<sup>&</sup>lt;sup>1</sup> Those who have followed in faith the writings contained in this Book, will be well prepared for this further manifestation of God's deputy on earth, and will at the same time be duly conscious of the inadequacy of the earthly

Now, be not offended because I say ye are yet carnal and walk as men, for ye are so in a measure, though ye believe God; for while you say this is wrong and that is wrong, and there is a fault here and a fault there, either in Zion or someone else, ye 'are yet carnal,' i.e., ye are yet 'babes' 'unskilful in the Word of righteousness (not thoroughly spiritual), 'and are such as have need of milk and not of strong meat' (see Heb. v. 12-14). he that is strong will lay nothing 'to the charge of God's elect'; he sees that all things, let them be what they may, 'work together for good,' and nothing can harm; for this is the 'New Covenant,' in which is no sin, no sorrow, no sighing, no 'complaining in our streets' (see How can there be when the very Ps. clxiv. 14-15). evils themselves are become good?

Now, till you see this, you will be walking more or less as men; labour, therefore, to shake off the old leaves—'purge out the old leaven that ye may be a new lump,' and strive together to get into liberty, for I perceive that you are not yet free; 'My Father has told me that there are yet jarrings among you and rendings,' and while there are such things ye are carnal and walk as men. Ye do not walk as 'Gods!' Ye are not yet entirely free from bondage to the laws of men. 'All things' are yours, and why not enjoy them? Why not be happy now? A door is open for you, there is 'a wide gate,' 'you are not straitened in the Lord, but ye are straitened in yourselves' (see 2 Cor. vi. 12), for the 'carnal

faculties to at all embrace fully, or attempt to realise even in belief the glories of Divine illimitable joys. And while here we are measured in the acceptance of the all-gracious blessing (as befits the animal existence), and though freed from sin, must 'work out our own salvation' and liberty by degrees of knowledge.

mind' labours hard to hold you, and it is a shame for you to attend to his 'reasonings' at this time of Day—the Eleventh Year of the Kingdom!—that you ought to be now 'teachers of righteousness'; yet ye have need that one teach you again and again the very first principles! How long will ye be nursed and 'dandled on the knee' (Isa. lxvi. 12); is it not time that you were on your feet? What! want ye yet leading-strings? for ye are not yet arrived to that written in Peter iv. 13, which says, 'That, when his glory shall be revealed, ye may be glad also with exceeding joy.' Where is your 'exceeding joy'? are you the people? for I scarce know whether ye are or not.'

Alas, alas! where is the 'increase' that ought to appear? for there appears before God no 'exceeding joy'; but we have yet pain in beholding a deficiency in this, for is not 'Christ's glory revealed?' and 'Glory dwells in the House of God' (see ver. 17), and yet you come not into it; ye are yet 'short of the glory.' But I want to see you fully 'clothed with the sun' and the 'moon under your feet,' and your triumph over evil to be complete, 'My little children, of whom I travail in birth again till Christ be formed in you' (Gal. iv. 19), a 'perfect |man without spot or wrinkle' of the old age, or any such thing, upon you; until I see you hate the 'garment spotted with the flesh,' no rest can I have

<sup>&</sup>lt;sup>1</sup> How difficult it is to make men free after being accustomed to the old galling yoke of letter 'Christianity,' and bound by its forms and 'services,' is apparent from this earnest exhortation of the 'Deliverer.' For the people gathered to him by the novelty of his teaching, were not (except a few) instructed into righteousness, but set the things of this present life, with its customs and temporal advantages, before the 'eternal things' of the Spirit, and seeing not the inward Glory, felt not the 'joy' which the redeemed from this world know.

in my spirit; for while the 'wrinkles' appear in you I am uneasy, I am in heaviness, and until you struggle into liberty I shall yet feel pain on your account. Ah! you little think what I feel on your behalf; for this 'I am sorrowful,' though 'always rejoicing,' and when ye give me to understand that you are at 'perfect liberty,' then will my sun arise that will refresh and shine with fresh glory—for as 'my Father hath appointed unto me a Kingdom, even so I appoint unto you a Kingdom,' my beloved children, that ye may eat and drink with me at my table. Fare ye well!—From your loving Friend, ZION.

P.S.—Now, my dear friend, Mr Bradley, there are some among you at Lawrence Street School that are yet peeping into the Kingdom, that have not yet lifted the LATCH—they don't see the latch, for Christ is the 'door'; but before anyone can lift the latch to go in, it is little use to cry, 'Lord, Lord, open unto us!' for he will never open the door if you cry to him a hundred years; but a man must have boldness enough to lift the latch himselfthat is to say, see SATAN TO BE CHRIST!—that is the latch of the 'door.' For the Prophet Nixon said, that 'a man should have a house in that day for lifting the latch of the door'; and Byron, too, talks of 'Lifting the latch and forcing the way,' and, verily, this is the only way, or you will have no house to dwell in. Now, all the Parsons would be wise, but first they must do as the Scriptures say-and they will have no objection to be made wise, viz. (John viii. 28), 'When ye have lifted up the Son of man, then shall ye know that I do those things, and that I do nothing of myself, but as my Father hath taught me.' Lift up the latch, I say, and go into the Kingdom!

The 'Fates' have now sent me to Leeds, and I am going to lecture in the 'Commercial Buildings' here. I commence on Monday evening next.—'Brethren pray for us' (I Thess. v. 25. See last paragraph, p. 317), that I may be delivered from cruel and unreasonable men; for 'they that will live godly in Christ Jesus shall suffer persecution' (2 Tim. iii. 12). But 'Onward' is my motto; for if I had but one leg, though I never would beg, I would still be a pilgrim before thee; and though I am lame, yet 'ZION's my name. ever rejoicing in glory. If I had but one eye, yet 'the way' I will spy, and I will still be a pilgrim before thee! There is 'no rest but the grave for the pilgrim of love,' so come and be buried in my grave!

I am now going to send out to the world a 'winder-up,' (viz., for the Devil to love God! see letter of Jan. 18, Year 12, future Vol.), one that—as they say in my country—'will make Dungarvan shake.' I will tell you what luck I have (see letter, Nov. 19, Year 11, Series to come), it will be a regular share of heads and tails, tor there are two sides, you know, to the Irish penny, God on one side and the Harp on the other, and every labourer gets, you know, a penny a day. Good-bye, with kind love to all friends.

The evident anxiety with which he regards and watches over the growth and progress of his 'children' in the New Life, makes clear to each how great and unceasing must be the 'struggle' (against the estimation and customs of the

world) to attain that measure of light and liberty that he—as the Spiritual Parent—is so desirous for them to partake of; and the steadfast denial of all opinions of men that must be disinterestedly observed, to bring about that oneness of Spirit with the New Man or 'Odd-fellow' that is implied by 'sitting at his table,' which will be the one ambition of those who are made Just in spirit, by his sacrifice.

The Postscript, in its vigorous terseness, disposes of all half-heartedness in belief—with the idea of prying into the Heavenly Man-sion, and yet—for temporal purposes—keeping in touch with the ways of the world. No, indeed! the whole heart must be given to the Lord in love and trust—there can be no rival to Him—and as 'perfect love casteth out all fear,' so there is no obstacle to such to prevent their entering into the full dominion over evil, and enjoyment of the good.

As Zion is now (at this date) approaching the climax of his earthly career, his perfect and supreme independence of Spirit becomes more and more manifest; and the amazing declarations of his actual transfiguration (in the same outward body) out of the 'Old man' (Satan) into the 'New man' (Christ), will 'shake' all falsehood to its base.

C. B. H.

## THE ONLY TRUTH-TELLER.

91 PARK LANE, LEEDS, Nov. 26, Year 11.

MY DEAR FRIEND BRADLEY,—I write to inform you how the men of Leeds accept of the Gospel of the Grace of God; for I told them in one of my lectures—there was a multitude of people present, insomuch that they trod one upon another—that the 'Grace of God' they knew not; that unfortunately they were not up to the way nor the cunning manner in which the 'commands' of God were For instance, God told Adam that of every tree of the garden he was at liberty to eat, but one only he must not touch, that is, you know, the 'tree of the knowledge of good and evil'; and all men have, of course, been afraid to touch that tree lest they should die. But the prohibition was put to try man's knowledge, God meant that 'man' should eat of it, for that was the only way to get wisdom, as the 'serpent' said. And now the 'serpent' tells them the very same thing; 'for God doth know, said he, that when ye eat of that tree, ye shall be as Gods.

No presumption of daring in mere man could approach a hint of this wondrous device of the All-wise, who had decreed that His own offspring should alone find Him out in his just but puzzling ways. The forbidding of the attempt to find Wisdom was the incentive to make it on the part of the 'Son,' who was drawn to His source by attraction, and, as it is said, 'God did tempt Adam' or Abraham, so the serpent's voice (the truth) was but God's disguise to bring about 'the transgression,' that the law might be done away; for the 'looking back' discovered the origin of evil and suffering.

knowing good and evil!'—so the serpent was the first being that told the truth, for he was 'more subtle' (or wise) 'than any beast of the field.' And behold! here he is, the very same serpent telling the truth! What does it mean, think you? when it says in Joanna's writings, 'When I give a new life to man, then all my Bible goeth backwards,' and you know 'Lot's wife looked back, and became a pillar of salt!' O! this was a happy going back, although the individual signified by 'Lot's wife' suffered much for it.

And now, what is it to go back?—Why, surely it is the Devil must tell you this secret, for he is 'up to everything.' Then instead of 'keeping God's commandments,' you must break them all! but none were up to the trick of it, nor could any possibly be in the secret but he that penetrated to the heart of God,—'Messiah,' who 'for his perseverance in the Divine love, God has made the guide of all spirits.' 'God doth know,' said the serpent—God had hidden this secret in His heart, and no man could get at it but the 'serpent,' Zion. Now, as the serpent told the truth at first, then he must be the truth-teller at the last; for as God, we read, 'kept no secret from Abraham,' so not one secret that is in the heart of the Deity but He reveals to this poor, crippled and lame, much-despised and 'rejected' Zion!

And as 'Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up'; for there is light in no other being on earth, and base though I be, yet it is on me God has set His eternal love, and has lit up my soul with DIVINE WISDOM! And though my path be hedged up with thorns, yet through the thorns and briars runs that

'river of God,' the 'streams' whereof 'make glad the City of God' (Ps. xlvi. 4), the 'Holy place,' the 'tabernacle of the Most High!' 'God is in the midst of Zion, He shall never be moved' (ver. 5). No, nor shall anything hurt or harm him, for he has 'escaped' (Isa. x. 20, and xxxvii. 31) 'to the Mountain of God,' where death can never enter, and where the 'weary are at rest and at peace' (Job iii. 17).

O! Brother Bradley, were it not for this, my soul must have sunk, and been buried in the midst of those troubles which *I had* to pass through.

There seems to be a great spirit of enquiry among the people of this town, and they heaped together in such a manner last Thursday evening, that I was unable to proceed; but none offered to insult me, but, on the contrary, treated me with every mark of respect. I shall be obliged to get a much larger place, for the whole population of Leeds seems moved by the 'report'; for as I told them that I was the 'serpent' that was in the 'garden of Eden,' it was a greater 'wonder' than if I told them I was Jesus Christ! for many men have risen to say they were 'Christ,' but none ever rose to say he was 'the serpent,' and undertook to prove it!

After the meeting was closed, and I came home, some cunning 'hunters' followed me, hunting after material

¹ What a glorious triumphant ring in these Divinely-animated words of the 'rejected' Messiah! which none but Death's Conqueror could give utterance to—even while in the mortal body, with no more outward power than another visible being! But it is the inward light and transformation that must remodel man's mind, and give him a 'new heart and right spirit'—the Gift of the 'Father of Spirits,' who makes the last (His 'eldest son'—the Devil) to 'serve the younger'—Christ, by His all-merciful ordination, in one and the same mind, Zion; and so 'Satan transformed' is become Jesus Christ.—C. B. H.

whereby they might 'entangle me in my talk'; but I told them to take heed what they were about, for they had the Devil to deal with, and if they outwitted him, they must be cunning 'serpents' indeed! for he was the first created of all beings, and he alone knew where the secrets of God lay, and could put his hands on them at any moment. However, they took notes of all that was said, and intend noticing it at the next public meeting. But who is afraid? I am not, but am stronger than ever! (Job xxxix. 18, and on),—'Who hath given the horse strength? He paweth in the valley, and rejoiceth in strength; he goeth on to meet the armour of men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. He swalloweth the ground with fierceness and rage; he smelleth the battle afar off, the thunder of the captains, and the shouting,' and saith among the trumpets, 'Ha, ha'; come on, ye armed men, with your spears and your darts! It's cowards that fly, but 'the righteous are bold as a lion' (Prov. xxviii. 1). Who makes him so? Why, He that is the strength of the 'lion of Judah' (Rev. v. 5)— 'he coucheth as a lion, and as an old lion; who shall rouse him up'? (Gen. xlix. 9). Ah! he is roused to the battle, and will now lose his life or win the day! How shall they fall that rise up against me; for in Zion is the strength of an hundred, forty and four thousand (144,000) valiant

Here is the secret of Zion's invincible strength (though appearing in perfect weakness among men), disclosed in powerful and vigorous metaphor; and the substance of all the strong symbolic figures, both Scriptural and allegorical, and temporal and visible; displayed in the spiritedly defiant tones of the Divine Hero, who, having once fallen himself through his groundless fears and 'idle dreams' of an 'angry God,' (which was the literal Word, or shadow—of 'good things to come,' viz., the spirit and substance) now can tread down those enemies in the power of his might.

and come before the Lord, saying, 'Am not I thy son, thy very son, thy first-born? Here I am, "Devil" though I be, and though I have lost my birthright by my folly and pride, yet let "your Worship" be pleased to give me my estate back again, for I have repented.'

Finally, 'Brethren, pray for us,' i.e., search 'US' out, and find out whereof 'WE' are made,¹ for ye are all 'Brethren' that partake of my spirit, only that 'Zion' is an Odd-fellow, for in all things he has the pre-eminence.— From your friend,

ZION.

Even outwardly, Zion's slaughter of the old, longstanding and deep-rooted errors which have principled mankind during the reign of darkness, was of far greater compass and execution towards the end of his earthly career, when the 'growth' of his Divine power and standing, in the evident possession of the 'Seven Spirits of God' (Isa. cxii.) fortified him with such weapons (2 Cor. x. 4) as no mortal could contend with. have thought they could see the intent of such avowedly allegorical works as Milton's Paradise Lost, Dante's Inferno, or Bunyan's Pilgrim's Progress, Bailey's Festus. etc., but have had no knowledge that the 'Bible' is the same; and all are given of the One Spirit (Love), to point the grand end of the redemption and salvation of the Devil, when he 'dies unto sin' (falsehood), 'and lives anew in Christ Jesus,' the Author and Finisher of our Faith.—C. B. H., February 14, Year 65.

<sup>&</sup>lt;sup>1</sup> See Epistle of January 15, Year 8, from Derby Gaol, Vol. I., pp. 143-15S, and January 6, of this year (11th), Vol. V., pp. 301-308.

support His servant, for you would not assist me if you had not proof that I was 'sent.' And I would that all would look at what they are doing before the money goes out of their hands, or else mayhap they will be found supporting a Kingdom that ought not to be kept up, but which ought to fall; for we find from the Scriptures that a time was 'to come' when we should not lend our aid to that which God said he would 'destroy,' viz., the Kingdom of uncertainties—the 'imaginary' Kingdom, mere shadows of that which 'was to come,' i.e., a Kingdom of realities, the substance of the shadows given by 'inspiration,' which were from time immemorial till John Ward, and with him the 'shadows' ended, and when they ended, God put upon him the name 'Zion.' For 'all the prophets and the law prophesied until John, and if ye will receive it, this is Elias that was to come' (Matt. xi. 13, 14).

Now lest you should 'mystify' my words, or put any wrong construction upon them, I who am now addressing you (John Ward) am that very 'Elias' who 'was to come!'—a man of 'like passions' with yourselves, who 'prayed earnestly that it might not rain, and it rained not for the space of three years and six months; and again he

It is true, indeed, that all our 'thanks' are due to kim as the Dispenser of the Grace of God, procured at the dear rate of 'eternal death' to 'John Ward.' Thankfulness must ever rest with us (Disciples) that we were enabled to befriend the Son of God, by temporal assistance, in his mortal guise. For all the mythical relation of (apparently) past events that the professed 'Christian' world have taken for realities, have 'come to pass' in these 'last days,' spiritually substantiated in 'Zion'—the prepared and chosen ground for this great Work of the Eternal Spirit, the building up of the 'Holy City,' which hath 'foundations,'—as foretold from eternity; and thus conjecture and surmise ceases by the very presence of the hitherto 'unknown God,' and all doubt of His existence is dispelled by His speaking to us in love from the 'City of Truth.'

prayed, and the heavens gave rain, and the earth brought forth her fruits.'

I think I have already 1 explained to you what kind of 'prayer' this was, that the disobedience of the 'Man of God' shut up Heaven against him, and he was in the prison of the 'Hades' for a period signified by 'three years and six months,' i.e., until the 'hour of prayer,' which is the 'ninth hour'; then John or Elias 'prayed again,' i.e., he obeyed, and obedience 'brought life and immortality to light,' the heavens gave rain, and the earth brought forth her fruits; so 'the effectual fervent prayer of a righteous man, availeth much' (Jas. v. 16).

Now what is the use of all the 'prayers' of the praying people? Verily they have not known how to 'pray,' for 'this man' 'Elias' was 'justified by works.' For he might be forever praying by word, and his prayer would have brought nothing, for 'the kingdom of heaven is not in word but in power'; it is doing that is prayer, and not saying. But a man might do, too, as much as he would, but might not do aright, and it would soon be said to him, 'Who hath required this at your hands'? for unless a man was chosen for the very thing, his doing would not be acceptable (Isa. xlix. 8). But Elias was appointed to disobey, yea, as much as to obey, and in disobeying (breaking the command) he was 'righteous' as well as in obeying, because it was the way God had

<sup>&</sup>lt;sup>1</sup> In his grand Epistle on the 'Parable of the Wren, crowned King of Birds,' written in the Gaol, December 21, Year 7 (see Vol. II., pp. 126-142), this subject of Elijah's prayer, and its effects, is most fully and incisively demonstrated; and, as in these following words, the idle custom of 'praying' by the animal race on earth, is thoroughly and entirely demolished. For it is evident from Scripture there was an 'acceptable time to be heard,' and of course there must be an 'acceptable' man and 'acceptable' words.

planned to make him 'as God, knowing good and evil'; for both evil and good must be eaten ere a man can know them, evil must become his very life, then that life must expire ere the good could be, therefore it is said (Rev. x. 9, 10), 'John eat the book, which sweet and bitter is'; yea, this very 'John' who now writes unto you, did 'eat the book' (i.e., the Bible, both in the curse and the blessing).

And is it so! and is this 'Elias that was to come'? Why, yes it is! You see I don't hesitate to say so, as sure as you are Mr Charles Bradley so sure this is 'Elias'; but I don't want you to believe this because I state it; but surely I must know whether or not I 'eat the book,' and you can be judges whether 'any man spake like' Elias. And if I do the works that no man ever did, why be ready to start aside from believing me? For I prayed as no other man ever prayed, and that was effected by my 'prayer' that never was effected before. And which of you convicteth me of 'sin'? And if you cannot convict me of sin, why, then, do you not believe me?

There is no doubt the Kingdom of God is come nigh unto you, for 'Elias' appears, and he has the spirit of 'both witnesses' upon him (the first and second coming of the Lord), therefore he speaks with confidence. Then you are come to a very important epoch—a very important time!—those that will enter Heaven may enter, but those that stand 'peeping' and are afraid to enter in will not be able to do so. You stand about the door, some of you, saying to yourselves, 'Ah! I will not go in yet; Zion may yet be found not right. Something may appear in Zion yet that may upset the whole of it VOL. VII

and I will be very cautious, and will watch how it goes on a little longer, and still I can profess to be a full 'believer.' Yes, so you will, wait a little longer, and a little longer; you are nothing but a 'peeper' into the Kingdom, and whosoever you are, you had better remove off from this ground, for Zion will be no good to you, nor you to Zion; and did you give Zion a hundred a year, or a thousand, I would tell you to pack up and begone.

Now it is the 'Volunteers' alone that are to save the Kingdom, and none but 'Volunteers'; but can you call yourself a volunteer, who stand lingering and shivering on the brink and fear to launch away? Can you be said to make a voluntary surrender of yourself to God? No; you think that God may chance to fail perhaps, and the Cause dwindle to nothing. You are not a volunteer, you may depend, and sooner or later you will depart, then it will be manifest what you are.

But they that are true volunteers Marry with Zion even 'as a young man marrieth a virgin,' and being 'married to Zion they never talk about 'going away.' They receive the Word of truth and they are tinctured all through with it, so that they are bound in this

Here all professors of love to the Lord and belief in his coming, are brought to the 'Judgment Seat' (whose only ground for 'wavering' is based on their weak surmises), and all who refuse to believe (when all the evidence of Messiah promised in the Scriptures is brought forward) will have to examine themselves, and will find that they have no solid or valid reason but the dark promptings of the 'beast' nature, which resists the Love and freedom offered, by their self-knowledge and preconceived notions of tradition. Zion will have none of this in his spiritual kingdom of love and joy, but pure, unalloyed, unwavering faith, which, though surrounded with numerous temptations in the world, can 'see him that is invisible,' and submit to his teaching in childlike innocence, desiring all good. 'Of such is the Kingdom of Heaven.'—C. B. H.

'marriage' to Zion as long as Zion lives, and that is for ever.

For what is it to believe? It is your wills being formed according to God's; then, if your will be the 'will of God,' I ask you how will you depart from Zion? No, no! I'll tell you what is the language of your heart if you marry with Zion-'I take you Zion for better and for worse, and never to part.' 'Ay,' say some, 'I don't mind taking you upon this principle, i.e., if you get Well, and what will you do with me if I get worse? 'Why, if Zion should get "worse," I must depart from him!' Ah! I told you that you were a 'peeper'; you never were 'married,' but have been living in a state of secret whoredom 1 (Hosea iv. 12). Now I tell you plainly, that such as you are can never inherit glory, but shame will be the portion of such spirits at last; for he must be a downright 'fool' that will not be a volunteer in 'Christ's' cause. I don't mean that he shall voluntarily go preaching,—yet if a man has 'sound' judgment, wisdom and discretion to speak the Word, and he is able to speak without giving offence, and is faithful, his services will not be rejected, but will be acceptable and highly valued by the Lord, as it is written (2 Tim. ii. 2), 'And the things that thou hast heard of me by many witnesses, the same commit thou to faithful men who shall be able to teach others also.'

<sup>&</sup>lt;sup>1</sup> All the spirits in men that will not unite with the Lord, cannot partake of his nature, but are of an inferior order—the 'lower angels,' who traffic in this world's business and affairs, and are wholly concerned in present and material well-being, seduced by temporal advantages and admirations from giving heed to the 'wisdom of the poor man,' who stands against the world and its full tide of opinions. How vain it is for man (having self in view in any respect) to go forward in the Work, is seen from the qualifications required.

Now Zion is 'Timothy,' and here is his work plain before him, when men of the description are found, and who will be volunteers-men 'full of faith and of power, and of a sound mind,' glad shall I be to commit the truth unto them to make it known in the world. they must be such that nothing can hurt or harm: they must be able to 'take up serpents and scorpions,' and to 'tread down all the power of the enemy'; in short, they must be married to the Lord in Zion, and, being married, there is no turning away. Now such men there will be. 'O would that all the Lord's people were prophets!' I should not complain, but on the contrary greatly rejoice, for then we should soon see the Kingdom flourish; if men were able to prophesy-to speak to men to 'edification and comfort, which profiteth much.' I long to see that day!

Now perhaps I have said enough on this subject. I write the mind and will of the Lord and not my own as a man; therefore let no one be angry at my words, but if they are not reasonable and Scriptural, let those who are 'wise' contradict.

Now a word or two respecting friend Squires. (Note to letter, Jan. 17, Year 12.) I have conversed with him very closely, and I cannot find any essential difference between his mind and others, upon the truth; and I would not that ye should differ, nor be put asunder, nor contend—for there is no cause—but live in brotherly love together. If one Brother expresses himself in a way that does not seem pleasant to another, the one that considers himself right ought to be most humble, and wait patiently, knowing that we must differ naturally,

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for as various as our countenances are, even so are our mental powers; therefore ye must *needs* 'put on charity,' for *by charity* peace will abound.—I remain your everloving friend,

ZION.

I do return 'thanks' I assure you, you have my grateful feelings for supporting me, if I can give you nothing else; for to whom should I look in the world who hate me, and would gladly see me die in poverty, but I thank God I am not in want of its esteem, nor can I die as it thinks.

Mr Carlile is in Leeds; he is going to lecture, and has called upon me. He was very friendly, and would be more so, but he must come upon Zion's ground in Zion's way, and I gave him to understand that. However, there are now here two strange characters—the 'Cobbler' and the 'Tinker.' I mean to go to his lecture, and to soften a little what he may advance. I intend hitting him hard, but I won't hurt him; but, as my country's fashion is, for 'love I'll knock him down.' 'And sure, if I did not love you, I would not bate you at all, at all.' (See letter of 26th inst., back pages 175-6.)

<sup>&</sup>lt;sup>1</sup> The delightful and touching mingling of humour and pathos, with the profound wisdom and love of the Divine-human mind, is pourtrayed in the highest degree in these productions of our appointed 'Reconciler,' and will awaken a grateful response in the hearts where love and humility dwell. The incident of Mr Squire's assumption, is a warning to all the faithful to yield to the instruction of the Lord.

## HELL'S PROSPERITY; AND KINGDOM OF CHRIST.

ASHTON-UNDER-LYNE, January 2nd, Year 12.

DEAR FRIEND WEST,—Another year is gone by, and few people pay any regard to our date, or notice the 'times that are come,' although these 'times' are much spoken of in the Scriptures—when the 'wickedness of the wicked' was to come to an end, and the Lord himself was to judge the people.

It ought not to appear strange to them that the Lord is come to be the Judge, or, in other words, to give them judgment, that they may be delivered from that state in which it is said (Isa. lix. 8), 'There is no judgment in their goings'; and, again (I Peter ii. 25), 'For we are as sheep gone astray, but are now returned to the Shepherd and Bishop of our souls.' I say it ought not to appear so strange to us, seeing it was so much made mention of so long ago, that the Lord would come! and of course his coming would be a New time! and that 'when he should sit in the throne he would make all things new.'

Now, happy indeed that man who seeth this, and the Son of man that layeth hold of it. Yea, happy is

the man that hath the God of Jacob as his help, and whose hope the Lord is. It says in the 1st Psalm that 'that man should be like a tree planted by the rivers of water, which bringeth forth his fruit in its season; his leaf shall not wither, and whatsoever he doeth shall prosper.' Behold, thus shall the man be blessed who loves the appearing of the Lord according to his promise; to him it will be the 'time of refreshing from the presence of the Lord.'

Now I want to know what people think of me; do they think that I am an entire fool, or am I trifling, do they suppose, with God and also with my fellow-men? Can reasonable men suppose that I am so simple as to attempt altering the date of the years, without just and reasonable grounds for doing the same; making void the former date and ordering a new one? if I did such a thing without a sufficient authority, I must either be a designing villain, wishing to impose upon the credulity of the people, or else I must be a thorough fool! And, lastly, I must suppose that all men are so foolish that none of them would detect me in it! For, 'as soon as Impostors arise in My Name, the devils alight on them and put them to shame.'

On his visit to Ashton (though physically unfit), to deliver that unapproachable and concentrated discourse on the 91st Psalm (see Vol. IV., pp. 207 to 218), Zion puts plainly before the world the alternative of belief and disbelief, and will know from each the respective grounds for either; the unreserved declaration of his authority is made, and the objectors are left to contradict (by Scripture, he—the Spiritual Man, listens to no other 'word,' of dark reason merely) if they can.

The distinction is drawn here between the 'times of ignorance,' and the state that he brings in of judgment and settledness in the perfect Revelation of God, when 'knowledge is the stability of the times,' and no man is left to conjecture and puzzle over the Divine Will and intent, for the Lord is present—personified, and his speech is 'Yea and Amen.'

But they shall not be able to put me to shame, for I was a devil once, and though I have a world of the same 'devils' to contend with, yet they shall not be able to overpower me. For we are all 'devils' in the darkness, that is really our character while under false-hood and ignorance; but I was (by Grace) the first 'devil' that slipped out of hell into another state! I was the first that took 'the garments of vengeance for clothing,' for I was heartily sick and tired of 'hell.' Therefore I date from the time that the Spirit of God began to move me to get out of it, and to create me 'anew in Christ Jesus unto good works,' which God had fore-ordained that I should walk in; and this is in reality the meaning of my date!

This is now the 12th year since God did visit me to give me a NEW LIFE! 'Ah,' say you, 'it is a very long time, and the work makes but little progress!' How well it would be for those who do believe, if they would not be 'busy-bodies in other men's matters.' How does it progress with me individually? should be the question of each; never mind how it progresses with others, but how does it go on in my own world within myself? Has it made any progress there? has it 'pulled down strongholds? has it 'laid low my fortifications'? has it cast down—in me—'imaginations' that imagine evil

The complete revolution that must take place in the mind of every recipient of the Doctrine of Life, is powerfully set forth in the Scriptural metaphors which Zion adduces, in overwhelming sequence of interrogatory, having himself passed through the transformation and escaped from the 'corruption that is in the world through lust,' whereby it is a 'hell' to the seeking Spirit of Truth. And now the 'other world' is brought 'to light,' which begins the New Era of spiritual knowledge, peace and joy; and all the Work of the Supreme Creator without any aid of dark man.

against the Lord? has it 'brought into subjection every thought to the obedience of Christ'—the New Man? has it made me 'put off the old man with his deeds,' and has it made me 'put on the New Man who, after God, is created in righteousness and true holiness?' Am I, by the effectual working of God's power, a new man? have I cast off the devil's yoke in toto? If so, I am a Christian and no longer a devil; and if I am a Christian, I am 'an heir of God and a joint-heir with Jesus Christ'; and, being a joint-heir with him, I am one Spirit with the Lord Himself! And what Spirit, pray, does he possess? Is the 'Spirit of the Lord' such as to care for the prosperity of Hell?—for that is the proper description of this world—of darkness; it is in reality the Hell made mention of in the Scriptures, but it had a 'belly' which was prepared for the king ('Lucifer') alone, which no being but myself ever went into. was consigned to that awful lot by God Himself! this was a mark and proof of love to me—to damn my soul (i.e., the old natural soul or spirit) to all eternity! To make the way to life straight and 'narrow,' so that through this very tribulation I was to enter the Kingdom.

Were it not for this, I should be ever caring for the prosperity of hell, like the naturals or sensible of the world! but having passed through the 'belly,' and been made to drink of the 'cup of trembling,' it has 'changed my vile body,' or 'fleshly mind,' and made it like 'the Lord's glorious spiritual body' (a Heavenly mind), 'who is able to subdue all things to himself.'

So that now I am a being of another kingdom alto-

gether, and it is for the prosperity of that spiritual kingdom, into which I am now entered, that I care; and he that is in reality one spirit with Zion, is eternally united in thought and deed.

For this world, with all its beauty and glory, 'passeth away' in the 'fashion' of it (I Cor. vii. 31); well then, since that is the case, O let me work for the prosperity of the everlasting Kingdom of spiritual Life,—which way shall I contrive to help it forward, for all 'hell' is in opposition; yet I am stronger than Hell, and it must certainly fall before ME (Man Eternal, see Pamphlet' New Light on the Bible,' written at Leeds, November 10, Year 11), for the 'Heavens and the earth' (i.e., the 'old') fly before the New man!

Did I possess the wealth of this world, I would sport it all, and risk it all in the New Kingdom, I would lay it out for its prosperity; and though I should be counted a 'fool' (by the worldly-'wise') for so doing, yet I know who shall be wise in the end. Now, before our Kingdom

The old world has so grown up in literal historical belief, and outward ideas and notions, that it is difficult to convey the new understanding of the 'spheres,' to the minds formed and abiding in that literal principle, while error predominates, and surrounds the young on every hand, though in the grand sequel, they will be as easily trained and grow up in the Divine Truth as the former race in superstition. It may be seen by those who will, and have hearkened to the Instructor hitherto, that Adam's state (the 'natural or earthly man') at first is 'time,' and his after-state is 'eternity,' therefore the 'living soul' must be damned, spoken against, condemned, in order that it should fall into death, and by the Divine power rise a conqueror over it into eternal life, having by the transmigration become a 'quickening spirit,' the dead Adam revived! Here was the 'narrow way,' for only one was admitted by this path (even damnation!) to gain the Gate of Life! but now the entrance into the Celestial state is effected by the appointed one (through suffering), an abundant opening is made for all, and a wide gate thrown open unto the enjoyment of Life, through the infinite mercy and unbounded compassion of the Great Designer of the whole, who 'worketh all things after the counsel of His own will.'-C. B. H.

can prosper or flourish as we wish, we must have a 'single eye,' for as the 'single' woman is to the Lord, and careth for those things only that may please her 'Husband,' so the man with the single eye careth alone for those things that please the Lord, with whom he shall live, and reign to all eternity.

And though we cannot purchase the Kingdom with money, yet the use that we would put it to, fully discovers for which Kingdom we care most.

God certainly does not want your property, but you will not take (temporal) advantage of that, and refuse to give Zion the Deputy, so much as he needs for his work on earth. No, God neither wants nor asks your assistance, but you are left to your own mind whether to give or withhold, just as you are disposed you are free to do.

Yet the LORD well knows that there is 'that which withholdeth more than is meet, and it tendeth to poverty (of spirit), and there is that also which scattereth (gives up 'self' cheerfully and liberally) and yet increaseth—in knowledge (Prov. xi. 24). If a man sets his heart upon his property here, with a view to prosper 'Hell,' he is influenced by hell to be niggardly towards the Lord's

Those who will love the outward 'religion' of this present evil world, and seek to uphold its pomp and circumstance, are palpably double-eyed in their views; they will keep friends with the 'God of this world' (2 Cor. iv. 4), who 'blinds' their sight to the 'True Light,' on the one hand; and on the other, are in bondage of fear and service to the 'Unknown God, whom they ignorantly worship' (Acts xvii. 23. See letter of April 7, Year II, future volume). Now that this glorious God of all freedom, peace, love, and joy, is declared unto us by His Likeness in our own form, we can have but one view and one purpose, viz., to devote all the means of body and mind to the advancement of his reign and dominion both within and without, all motives becoming subservient to one end and one desire.

Kingdom; so that his withholding makes his soul like a skeleton, whereas, if he is free, and open in heart, and doth not withhold 'more than is meet' from the Lord, he is untied and unshackled, and becomes 'fat and flourishing' (see 25th verse) in the knowledge of God.

For instance, if I should propose the erection of a Building to advance Shiloh's doctrine, and help to raise it into public notice, which may yet be done by one will among all; yet if a man refuses to part with a portion of his means for this object, and to raise up your King from poverty and necessity, how 'dwelleth the love of God in him?' If he has the love of God, I presume he would think it now almost time to see by what means he could raise up the Kingdom he loves, and the King whom he has chosen, at least to a level with the surrounding 'Kingdoms.'

The 12th Year of our Era is commenced, and there are many of the subjects much better off in temporal things than your King! Judge ye, if this is consistent. Now it is a people that make a King, he is not a King by himself; but when you manifest a spirit to lift up your King out of the mire, then you may expect to see his Kingdom flourish.

But God works 'after the manner of men,' and waits for your movements in temporal matters. And if all the people had a spirit to work together to raise up their King, Shiloh would soon make a different figure in the world!—From your friend Zion,

THE PILLAR AND GROUND OF THE TRUTH.

In this letter (one of the latest written) we have distinctly set forth the shortcomings of the generation in which the 'King invisible' came; and a standing reproach is conveyed for its lack of faith and unanimity, which prevented that cordial agreement and oneness of spirit with the Lord (giving singleness of will and purpose), that absorbs all lower considerations and worldly interests in the one great object of furthering the Cause of God.

The sublime contempt with which Zion treats the material devotion of temporal wealth, points its true use in unmistakable terms, while the visible Instrument was among his 'subjects'; and a powerful and irresistible incentive is given to the future race of believers to apply their means (when called for) in the only right direction, and so reap the profit of the example and misdoings of This fact, however, was not then fully seen the past. and recognised, viz., that 'THE LORD' was committed to the care and liberality of his believers, while in person on the earth; and that though John Ward was present visibly, yet that really the old nature (or 'old world,' which 'Ward' represented) was no more, being changed to Zion, the spiritual Man or world, the 'elder serving the younger,' Father and Son in one!

Had this been known by all, none could have kept back their worldly possessions from him, or refrained from assisting, as far as their temporal means would allow, to send the sound of 'SALVATION' abroad, in the coming of the 'Deliverer' from 'sin,' 'hell' and 'death.' Yet it was decreed that the Son of God should have no advantage of that kind, but stand solely by the Wisdom of the Father; his bodily support, while performing his

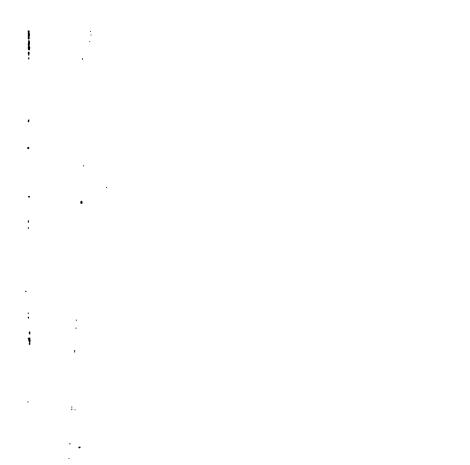
mission on the earth, being entrusted to a loving few, who were chiefly of the poorer class of society; and thus bring shame and self-confusion on the pride of wealth and class.

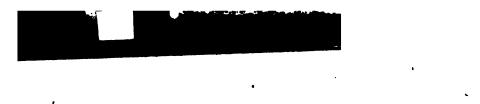
No succeeding generation either, will be able to escape wholly the reproach and censure of that time, when the 'subjects were better off than their KING,' but must bear the reproof and rebukes of the Lord, conjointly with the ignorance and short-sightedness of their own species—and seeing now how the long-suffering and God-like meekness of Zion, 'the Christ,' raised him superior to all outward things, and enabled him to triumph over all the (apparently) adverse circumstances of his 'mundane state.'

Nevertheless, though permitted for wise ends to prove to men how unlike the Spiritual *Head* they are in mere nature, this sting remains now, viz., that the Master-mind is removed from among us as to the bodily presence, when ample means exist of temporal resources, and the will to lay all at his feet, and we cannot move to his aid, but helpless of ourselves must wait the Help of God to take His own course.

And though to our individual human conscience in finite limits, it may seem we know him too late, yet not so, for all is fixed and settled for eternity, and everything will come round to the decree, as the Scriptures (written for this day so long ago) are fulfilled, and have no further use but in Zion's prerogative, to fulfil the destinies of Man-kind.—C. B. H. February 26, Year 65.





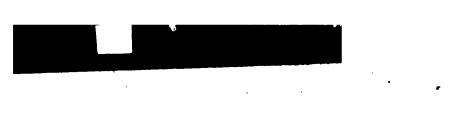


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